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**CHRISTIAN
CENTURY**
A Journal of Religion

Cuba and the Philippines
—A Contrast

By Frank C. Laubach

The Next Great Step for the Church

By Robert E. Speer

Priming the Pulpit Pump

By Harry Emerson Fosdick

Ibsen, Hardy and Man's
Salvation

An Editorial

Fifteen Cents a Copy—April 12, 1928—Four Dollars a Year

The CHRISTIAN CENTURY

April 12, 1928

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Contributors to This Issue

ROBERT E. SPEER, secretary of the board of foreign missions, Presbyterian church; former moderator of the Presbyterian general assembly; former president of the federal council; author of numbers of books. This is the fifth article in the series on "The Church in Our Time," which is appearing in *The Christian Century* during 1928. The next article in the series, by Bishop Francis J. McConnell, will appear in an early issue.

FRANK C. LAUBACH, missionary of the American board in the Philippines.

KATHERINE BIXBAUM, teacher in the State Teachers' college, Cedar Rapids, Iowa.

Why Be Neutral?

One day I remember that the editor of *The Christian Century* asked me, "Which part of the paper do you most enjoy?" What could I do under such circumstances? "The editorials," I told him, and that seemed to be a satisfactory answer. But the matter has been resting on my conscience, and I think that—following the example of more illustrious men who formerly held considerable authority in Washington—I had better make a clean breast of it. Accordingly, if the editor will permit, I will withdraw my previous testimony, and put in its place the admission that, for pure enjoyment, I get more out of the correspondence columns than from any other part of the paper.

After having said that I presume that it would be the part of wisdom for me to stay away from the editorial offices for a while. Meeting the men who write other parts of the paper might involve too much explaining. But the truth, at last, is out, and already I feel better for having told it.

I have chosen this week to make my confession because I want to talk about one letter in this week's correspondence. I see that the editor is talking about another letter, so there can be no reason why I shouldn't follow his example. I confess myself deeply interested—"intrigued" is, I believe, the tony word—in the letter from the Methodist bishop, Dr. Cranston. I am interested in what he says, and I am even more interested in the idea he advances for the conduct of such a paper as *The Christian Century*.

Among the Methodists I am told that Bishop Cranston is regarded as a serene, good humored, and clear visioned elder statesman. He retired from active service several years ago, and seems to have attained that reputation for sagacity and a lively interest in our changing order that sometimes makes a tradition out of a man even before the end of his life.

But I must confess that the bishop's idea of the way to run a paper astonishes me. What he appeals for, when you get at the nub of his letter, is neutrality. By what right, he asks, does a paper without official denominational connections dare to take a position either pro or con on a matter which is up for denominational decision? This is something that the Methodists are concerned with; why should any outsider profess to have an opinion? And if he has, why make it public? Be neutral in thought and deed, as Mr. Wilson once so unsuccessfully admonished us.

I hope that the bishop won't mind it if I tell him that, after the paper had followed his advice for, say, six months, he wouldn't take the trouble to read it longer. It is just because a paper is not neutral that it is worth reading. Or, at least, that is the way it seems to me. For the sort of neutrality which Bishop Cranston requires in dealing with Methodist affairs would, if granted to him, have to be granted to everybody else. There isn't one issue in fifty up for public discussion in which somebody—some organization or some group of some sort—does not have some kind of vested interest. A paper that maintained neutrality on all such topics might just as well be printed in invisible ink. There are some papers that try to be neutral in this fashion. So far as I am concerned, they are printed in invisible ink.

THE FIRST READER.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

WITH something of the bravado of first arrivals at a notoriously cold swimming hole, the editorial staff of The Christian Century has taken its plunge into radio. While Chicago's streets seethed with throngs intent on discovering whether the Small-Thompson-Crowe-Lorimer ring had retained its grip on the state in that day's primary election, the editors took their first edition of the new "religious journal of the air" high aloft into a sound-proof studio, and there gave it voice before the microphone. That there was anyone listening despite the uproar in the streets seemed absurd. But there appears to be incontrovertible evidence that people do listen—people who seldom, if ever, come into contact in other fashion with the message of a vital religion, such as this paper tries to present. The large number of widely known radio preachers who furnished a word of greeting for this initial Christian Century hour showed how general is the interest in this venture. We shall covet the opinion of our subscribers as to the value of the radio programs which, from this time on, will be regularly on the air.

A Warning for Leaders of Religious Conventions

THE NATIONAL free church council of Great Britain has been holding its annual congress, the reports of which have not yet been received. A correspondent of the British Weekly, presenting a not very bright picture of the council perhaps as a means of stinging it into more decisive action, expresses the opinion that its energy and effectiveness have greatly diminished in the last twenty years. Rev. Thomas Yates is quoted as saying that the council "flaps its arms once a year to restore circulation. It is grateful when circumstances present it with something to protest against. It then passes strong resolutions with weak cheers." The correspondent thinks that this description errs in that the resolutions are often as weak as the cheers. "In this harassed, feverish age you would expect such an assembly to send out a stern, clear, bracing message for the world. Yet its proceedings tend increasingly to become tame and neutral and petty." He points out two sources of weakness, which are worth stating not because they are a true indictment of this particular assembly—for it is not for us to say whether they are or not—but because they are the dangers

which most menace religious assemblies generally. One is that it has been "too much under the thumb of rich men who are always more inclined to put on the brakes than to step on the accelerator. The other is the habit of passing pretentious and meaningless resolutions of which no one ever took the slightest notice." Disclaiming at once any intention of underwriting this description of the British free church council, we pass on the warning conveyed in it for what it may be worth to whom it may concern, and especially to those who are responsible for the conduct of the denominational gatherings which are due to be held in this country during the present season.

"Take the Cash and Let the Credit Go"

THE SUCCESS of editorial writers, columnists, paragraphers and cartoonists in extracting amusement from Senator Borah's effort to raise a fund of \$160,000 to enable the Republican national committee to return the amount which Mr. Sinclair contributed to the campaign fund of the party, does little credit to their sensitiveness to fine points of honor, however it may afford them opportunity to demonstrate their sense of humor. Few, if any, have the temerity to deny that the entire episode of Mr. Sinclair's dealings with the party leaders and his more—or less—than generous contribution to its war chest is an embarrassment to the republican party. It is asking too much of human credulity to expect the public to believe, especially in view of the now known facts about the oil scandal, that this succor to the financially embarrassed treasury of the national committee merely represented the measure of one rich man's devotion to the general welfare and of his conviction of the dependence of prosperity upon republican success in an election. There is every evidence that Mr. Sinclair expected a quid pro quo. It was in effect a corrupt bargain, no less corrupt because, owing to circumstances over which neither he nor the other parties to the deal had as much control as they thought they had, he did not get what he paid for. The party cannot accept the benefits and escape the liabilities which that transaction involved. It can—in a different sense from that which Omar intended—"take the cash and let the credit go," but to do so will amount to a ratification of the acts of its representatives which all honest men earnestly desire to repudiate. Mr. Sinclair cannot go into court and compel the return of his

money on the ground that the goods that he paid for were not delivered. Doubtless he can easily afford to lose the money. But the republican party cannot afford to keep it.

The Pope's Leading Layman

THE POPE is having considerable difficulty with his "leading layman"—in Italy at least. The fascist program calls for the concentration of all educational activities under governmental control. It is not a question of schools but of voluntary organizations for the training of youth. At the recent ceremonies in connection with the induction of some thousands of boys into the fascist organization for boys, Mussolini said: "In view of the widespread movement the Balilla and Avanguardista organizations have given their state functions, the exceptions granted in favor of other youth organizations lost each day their reason for existence." The "other organizations" include the Catholic Scouts. The vatican took cognizance of this threat and reiterated its right to carry on without governmental interference its own movements for the training of youth. The reply to this was a decree, on March 30, abolishing within thirty days all organizations which have any educational function except those which are under the direct control of the fascist party. The decree is as inclusive as it can be made. "The formation is forbidden of any organization which proposes instruction in professions or trades, or physical, moral or spiritual education of youth, except in organizations depending upon the national institute of Balilla." It may safely be assumed that the pope will consider this an intolerable invasion of the rights of the church. On any theory other than one of state absolutism, he is right in doing so. The traditional doctrine of the Catholic church has been that the state has no right to educate at all, except with the cooperation and virtually under the direction of the church. The more liberal theory is that, while the state has both a duty and a right in the matter of education, any other organization, whether secular or ecclesiastical, also has a right to educate. On either theory, this new fascist doctrine which establishes a complete state monopoly in all educational processes is intolerable. If the pope protests, as he will, he will be supported by protestant as well as Catholic sentiment.

The Mexican Oil Question Is Settled

WITH THE PROMULGATION of the new Mexican oil regulations, the most difficult question affecting the relations of that nation with the United States is settled. "The department," says a statement given out in Washington by the state department, "feels, as does Ambassador Morrow, that such questions, if any, as may hereafter arise can be settled through the due operation of the Mexican administrative departments and the Mexican courts." Or, to put it in words familiar to the man on the street, the United States agrees that the new Mexican oil regulations grant American oil companies operating in Mexico all the rights to which they are entitled. If the oil companies think otherwise, they may appeal to the Mexican courts. The American government will give them no

further backing. Surely this announcement constitutes one of the swiftest and most enheartening victories for an enlightened and liberal-spirited diplomacy in recent history. A year ago it looked very much as though this country might become involved in another Mexican war. Mexico had her back up, and the United States was being urged to get her blood up. It needed only a very few more provocative notes and acts to produce conflict. Then Mr. Coolidge stepped in, placed his most trusted friend in the embassy at Mexico city, called for a diplomacy of mutual confidence and free exchange of views, and within twelve months the whole difficulty has been cleared up! And this has been done on a basis that leaves no bitterness on either side. "Neither government has had to yield on vital principles," Mr. Walter Lippmann has written. "Both governments have yielded on matters which were ill-considered, irritating and of no real value to claimants. The result is neither a bargain nor a compromise. It is an understanding reached by liquidating the accumulated controversy of a decade." Both countries owe a debt of gratitude to Ambassador Morrow, the full extent of which will become evident only as the years of peace multiply. The whole experience, however, adds to the proof that a nation which desires peace can have it.

An International Review of Christian Social Action

UNDER the title "Stockholm," a new international quarterly review of the social activities of the churches has begun publication with Dr. Adolf Keller as editor in chief and with the cooperation of prominent Christian leaders of Germany, France, Great Britain, Sweden and the United States. The magazine contains articles in English, French and German, with a summary of each article in the other two languages. The title credits the Stockholm conference with marking an epoch in the history of modern Christianity by its emphasis upon the matters of practical righteousness and social justice, but while the purpose of the conference was to approach the question of unity through the avenue of "life and work," the purpose of the quarterly is to make effective the existing spirit of unity and cooperation for the advancement of the social work of the churches. The difference is perhaps not important, except as it indicates a realization that the main objective to which churchmen should direct their attention is not some reform in the church itself, not even something so important as the achievement of unity, but the accomplishment of the work which the church exists to do. More unity will come as the churches proceed to use the measure of unity that they already have.

Complicating the Campaign

THE DEATH of Senator Willis deprives the politicians of a test which they had counted upon to measure with some accuracy the strength of Mr. Hoover. Senator Willis was running in the Ohio primaries as a typical "favorite son." He hoped to obtain the state's delegates to the republican national convention in order to be in a favorable position if a deadlock required the choice of a compromise candidate. That happened only eight years ago, and it made

another senator from Ohio, with not a whit more to recommend him, President of the United States. Mr. Hoover had chosen to challenge the favorite son brand of politics in Ohio. His managers meant to use that state to prove that there is a general public demand for his nomination. Now, with Senator Willis dead, the result of the Ohio primaries will mean little or nothing, unless Mr. Hoover should run very badly. The late senator from Ohio was an ardent dry, who was consistently supported by the dry forces in his native state. He went through the usual course of Ohio politics, succeeding Mr. Harding in the senate. No taint of personal corruption ever touched him, although he must have known how to keep on terms with the members of the notorious "Ohio gang." Indeed, he even went so far as to assure the senate that Harry Daugherty was "as clean as a hound's tooth." Among his political colleagues Mr. Willis was better known for the volume than the profundity of his thought. His was the career of an undistinguished but faithful party man who might even—had there been no Harding episode so close at hand—have seriously aspired to an office higher than he attained.

The Daughters and The Key-Men

THE DAUGHTERS of the American Revolution are by this time well aware that they have before them an issue of no mean importance in the question as to whether they will allow themselves to be used as a tool by propagandists who are interested in a big navy and in the defense of men who have been declared to be guilty of serious crimes against the government in connection with the oil scandal, and who cloak their jingo policy under the name of "national defense." A pamphlet containing much interesting information has been sent to many members of the D. A. R. It points out that "a document which was explicitly approved by our national headquarters" was "largely concerned with a complete exoneration of men whom our attorney-general is prosecuting before the supreme court in the oil scandals" and "set them forth as patriots of unusual loyalty and branded their accusers as influenced from foreign communistic sources"; that "one of the releases authenticated a mass of untrue and defamatory statements from a thoroughly unreliable and discredited wandering newspaper man in a sensational paper which is now defunct, whose publisher was recently in jail and on last accounts was out on heavy bail"; that the chairman of a national D. A. R. committee sent out letters on the national letterhead sponsoring this individual and his magazine and urging members to subscribe for it, and that the material sent out or sponsored by the national headquarters accuses organizations whose personnel includes men and women of blameless record. The replies of the general officers, so far as published, get no farther than to say that, if members of the society do not approve of the position taken by individuals and organizations sponsored by the D. A. R., they should take it up with those whose statements they controvert and not with the D. A. R. A late copy of the "daily data sheet" of the Key-men of America adds the name of Samuel Guy Inman to its roll of dangerous citizens. Mr. Inman, it seems, was in Mexico (as a missionary) during the war "instead of being at home to aid his government,"

and since Mexico "was then, due to extensive socialistic propaganda, antagonistic to the United States," he is not qualified to be "an exponent of sound Americanism at this time." The Key-men are getting on. They have raised the price of their "service" from six to twenty-five dollars a year.

Telling Catholics What to Read

A CATHOLIC literary guild has been organized, according to an announcement last week by Father F. X. Talbot, one of the editors of America. The primary purpose is to promote the reading of "popular literature which treats of the problems of marriage, divorce, science and other questions according to Catholic teachings." Such a program lays itself open to criticism at once on the ground that no church is competent to pass judgment upon questions of science, and that neither the discovery nor the dissemination of truth is promoted by the policy of having the church, any church, pass upon the merits of scientific works. But that is a question upon which America and The Christian Century have already exchanged opinions and it need not be further discussed now. Assuming the validity of the Catholic contention that it is the function of the church to have oversight of the whole intellectual and cultural life of its members, the method now proposed is a legitimate and excellent one. It is not enough to tell people what not to read. The index of prohibited books has always provoked a certain amount of resentment. It is much more effective to recommend to people what they may profitably read. If the plan is carried out intelligently, as it doubtless will be considering the names that are associated with it, and with a reasonable degree of liberality, it should become, if not "the most powerful force in creative Catholic literature" as its promoters promise, at least a potent influence in acquainting Catholics with the scientific and social doctrines which the church wishes them to hold. A somewhat similar organization in France, not operating as a literary guild but as a book-selling and bibliographical service, has been very effective in promoting the circulation of books approved by the church and indirectly hindering the circulation of those which it does not approve.

Charting the Free Speech Map

THE AMERICAN Civil Liberties union thinks that Pennsylvania is "the worst state in the union" when it comes to infringement of the bill of rights. Both in number and in variety, Pennsylvania leads all the others in attacks on free speech, free assembly, and the freedom of the press. Colorado ranks pretty well up toward the front. It "violated rights wholesale by the use of military force against striking coal miners" during 1927. And there are certain cities whose mayors know as little about the opening amendments to the constitution as they do about those added in more recent times. Among the municipalities which the union thus singles out for distinction are Boston, Philadelphia, Scranton, Newark, and Wilkes-Barre. Perhaps it is the presence in the list of the two anthracite cities and the home bailiwick of the Honorable William S.

Vare that gives Pennsylvania its unenviable position at the forefront of the union's collection of horrible examples. At the other extreme, the report has high praise for California which, having had a high old time clapping people into jail under its criminal syndicalist law a few years ago, has sworn off. The union says that there is only one man still in prison under the operations of that law; that bills which would have invaded civil rights have been uniformly defeated; that California "is today among the freest from such interference." Out of its wide experience the union also lists the sources from which denials of civil liberty most frequently come. It is the familiar group: the klan, the fundamentalists, the American legion, army officers, and "professional patriotic organizations."

Ibsen, Hardy and Man's Salvation

THE CENTENARY of the birth of Ibsen and the death of Thomas Hardy bring together in the public mind two major figures in nineteenth century literature who are often thought of as prophets of gloom. True, they refused to pronounce a facile blessing upon things as they are or to prophesy a harvest of peace and prosperity to those by whom, or for whom, the seeds of calamity had been planted. Spurning all easy going optimism of the "morning's at seven, God's in his heaven, all's right with the world" type, they did not shrink from portraying woe and disaster as the inevitable outcome of situations in which the stupidity or bitterness or vices of individuals or the cruelty of society frustrates the purposes of life.

But they did not do this by reason of any perverse preference for painting pictures of sin and unhappiness, still less from any hostility or hatred toward humanity. They were neither misanthropes nor cynics. Theirs was an authentic prophetic impulse to depict the legitimate and inescapable consequences of conduct, as against the false prophets of cheerfulness who either refuse to look at the unpleasant aspects of life, or by ignoring practically deny their existence, or assume that in some mysterious way they will vanish if no attention is paid to them.

Ibsen and Hardy were among the heirs of the Greek tragedians, whose discovery that the law of cause and effect operates rigorously in the field of human affairs was the greatest discovery of ancient times—perhaps the greatest discovery of the human intellect in all time. That events are not accidental, not the result of the arbitrary will of the gods, not even the product of separate acts of human will detached from their antecedents, but are causally determined by the whole stream of preceding deeds and decisions, was the basic discovery in interpreting life as an intelligible and integrated process rather than a chaos of fortuitous and unrelated episodes. The propitiation of the higher powers was all well enough, might even be necessary, but fate, destiny, Nemesis—call it what you will, it means the principle of causation in the life of man—keeps books with inexorable accuracy, never wipes out old accounts by convenient bankruptcy proceedings, and exacts the uttermost

farthing of the moral debt. If the individual cannot pay it, his descendants must, for, in a world where generation is linked to generation in an unbreakable chain, the sins of the fathers are visited upon the children.

This was the first mechanization of human life. It imposes limitations upon the naïve sense of blythe freedom to forget the past and meet every situation as something essentially new and subject to determination without relation to what has gone before. But such mechanization is better than the chaos of irresponsibility. If there is cruelty in it—or at least sternness—so also is there in the principle that "whatsoever a man soweth that shall he also reap." Taken by itself, this is no more than a reaffirmation of a formula that was familiar to Sophocles and Aeschylus.

To this stern dictum Christianity adds a new factor—that of redemption, of forgiveness, of release from the bondage imposed by old errors. If sowing to the flesh brings inevitably a harvest of corruption, still there is the possibility of a new sowing, to the spirit. The law of spiritual causation is not abrogated but a new and beneficent cause is introduced into the stream of events, and one potent enough to counteract the old and baleful ones. The experience of forgiveness, the sense of deliverance both from the guilt of past sins and from their consequences, has been familiar throughout the Christian centuries. It was familiar before, for while Christianity offers a new and, as it believes, better way to forgiveness and release from old liabilities, all the great religions have made similar offers a part of their appeal. In the effort to state this experience as vividly as its own vividness seems to warrant, and to formulate a theory by which to explain it, there is always danger of losing sight of the old and still valid truth, that the law of causation is operative in the field of human events. Hence the need of prophets to arise from time to time who will not allow us to forget that the stuff of life is so intricately interwoven into sequences and patterns that old accounts cannot be completely cleared by a mere wave of the hand or the application of a pious formula. Otherwise we should be in danger of lapsing back into moral chaos tempered only by sentimental piety.

Modern psychological and sociological science reinforces the homilies of these relentless prophets of the moral order by a new and even more rigid insistence upon the validity of the categories of cause and effect in the realm of conduct. It will not allow us to forget that we are the product of forces generated outside of ourselves. Hereditary limitations and environmental influences so hedge us about and determine our courses, even when we have the feeling of freedom in making our choices, that we are left wondering whether after all the individual is anything more than a marionette worked by wires which are the forces acting upon him from long ago and far away as well as from his immediate environment. The Greek dramatist's recognition of the chain of causation linking together the events of one man's life, and even reaching out on occasion to determine the destiny of his immediate descendants, has been expanded to a cosmic scale. That more comprehensive determinism, fortified by scientific data, statistics and case studies, threatens to make of the individual not a weaver sitting before his own loom and weaving his own pattern, but a shuttle mechanically driven in a factory. In such a situation, the

sense of sin vanishes, and praise and blame become alike irrelevant.

But as a matter of fact, man knows better than that. He makes an illegitimate, and generally an insincere, application of the principle of causation if he uses it as an alibi for his own shortcomings. Let him use it as far as he will to account for the delinquencies of others, and so avoid censoriousness, but if he knows enough about it employ it as an explanation of conduct, he has already risen above the level of understanding where he can use it for purposes of self-excuse.

The special utility of the new social sciences is not that they explain why we are what we are and why we cannot be otherwise, but that they supply the technical details of those remedial methods by which we may become otherwise and may help others to become otherwise than as they are. The forgiveness and redemption which religion offers are fundamental and indispensable. "Ye must be born again." But the processes by which wrong conditions may be righted, harmful tendencies inhibited, broken lives rebuilt and rehabilitated, require scientific knowledge of those causes which are operative to produce conduct and character. If psychology, even behavioristic psychology, and sociology sometimes threaten a new mechanization of life much farther reaching than anything that the old fatality of Greek tragedy or the inexorableness of Ibsen and Hardy ever dreamed of, their positive contribution is in the development of specific techniques of amelioration by which those social and environmental forces that have done the damage may be harnessed under the direction of the good will and made to repair it.

Human life can never be wholly mechanized, though it can never be wholly free. The principle of cause and effect means bondage only until we have learned, by the application of intelligence to the facts of life, to direct the available causes to the production of the desired effects.

Protecting Missionaries

IN THE COLUMNS of this issue devoted to correspondence will be found a letter dealing with the protection of missionaries in China. The writer has a record for distinguished service as a missionary in central China. His letter comes at an opportune time, for many of the boards of missions are raising with their workers the question as to the continuation of military protection for Christian workers. It is believed that the matter will be given international attention in the missionary conference in session, as these words are written, in Jerusalem. It is known that tentative approaches have already been made to the department of state at Washington, suggesting a practice whereby missionaries so desiring may relieve their governments from any sense of necessity in providing for them protection of the military or naval sort. Our correspondent believes that this tendency is in the wrong direction. He hopes that protection of this kind will continue to be offered missionaries working in China as long as conditions there remain in a chaotic condition.

Our correspondent arrives at this conclusion after a detailed examination of the tragic events at Nanking about a

year ago. It is unfortunate that pressure on our columns makes it impossible to print his careful description of those events. It traces the course of the nationalist advance in central China from the establishment of the headquarters of General Chiang Kai-shek at Nanchang to the rioting at Nanking and the subsequent actions of General Chiang in seeking to rectify that matter. The conclusions reached by our correspondent are that the tragedy at Nanking resulted from the plotting of Russian and other communists within the nationalist movement, who took advantage of a moment of loose discipline immediately after the capture of the city to precipitate a series of incidents which had in view the murder of all foreigners, in order that General Chiang might be discredited and the foreign powers involved in punitive measures which would appear to the Chinese to be imperialistic in motive, and therefore to be resisted in the name of Chinese patriotism.

In the light of this actual experience, our correspondent draws six main conclusions. He believes in a continuation of the past policy of military protection for all foreigners in China on the ground that (1) the gunboat firing at Nanking averted a wider conflict, perhaps another world war; (2) the gunboats saved China from disgracing herself; (3) the use of gunboats to protect life cannot be accounted an imperialistic action; (4) Chinese make no distinction between missionaries and other foreigners when rioting is under way; (5) for the missionary to refuse protection of this sort would be to involve both Chinese and his home country in a greater evil; (6) protection of this sort is given biblical sanction by the example of the apostle Paul. When, therefore, a missionary is in danger, our correspondent feels that he should not hesitate to appeal to his citizenship to secure any sort of protection which is possible. And it is to be noted that, in advocating this, he is frankly of the opinion that incidents will recur in which such appeals to the gunboats will be necessary.

There is, of course, a temptation to take these six conclusions up in detail, and to suggest considerations which, in connection with most of them, might seem to make a modification of judgment wise. But we doubt whether this is the most direct way of dealing with the issue. We acknowledge ourselves under debt to Doctor Johnson for the carefully reasoned way in which he has outlined the basis for his belief in the wisdom of continuing military protection for missionaries. Certainly he does not care to have us reply with a mere debate on collateral points. We are much more inclined to accept the factual review as he has given it, to pass without examination the inferences which he draws, and then to say that the letter does not seem to us ever to reach a consideration of the vital issue involved in gunboat protection for Christian workers.

The question which the mission boards are facing is not at all what the missionaries in Nanking should have done a year ago. It is what the missionaries should do this year, and during years to come. From first to last, we have never heard a word of criticism of the course which the missionaries followed at Nanking. But Nanking did show, clearly, the sort of protection which the western state insists on throwing about its citizens in China. Such protection may involve the killing of human beings—to the missionary, brothers for whom Christ died. It may involve

international war. It always involves evidence that, at the showdown, the reliance of the person thus protected is not on love, but on force. With this seen, it is impossible to avoid asking, How long can the Christian worker afford to stand under such protection?

What is the missionary in China trying to do? Perhaps this is as close to a general answer as can be given: He is trying to induce the Chinese to make Jesus their Lord and Master. He dares to attempt this because he claims that Jesus has revealed a way of salvation which is for all men, and which is more available than any other which the Chinese can pursue. But to give his proclamation of Jesus any value whatever, the missionary must live as well as preach his message. If his gospel does not possess him, how dare he dream that it will possess anyone else? Yet the overwhelming fact about this gospel is this, that the salvation which it offers comes by way of a cross, on which love crucified reveals the secret of eternal life. This is no less foolishness and a stumbling block today than nineteen centuries ago. But it still comprehends the universe of the man who would preach and live the salvation of Jesus.

The missionary is in a particularly hard position in respect of this life of sacrificial love. During the long centuries of Christian history in the west, we have become so accustomed to accommodations and compromises between the word of the gospel and the life of gospelers, that The Christian Century prints, as a novelty, an article by a Reinhold Niebuhr on "Why I am Not a Christian," which simply makes these adjustments clear. On the mission field, however, the untutored "heathen" has a way of hearing this gospel literally, and testing the recommendations of its proponents by the measure of their literal adherence to it. The missionary is therefore under the—to him—unhappy necessity of living as though the gospel of sacrificial love were in full possession of him. And while he remains under the protection of military force, how can he hope to convince his hearers that he is ready to stake his soul on the power of love, and mutual trust, and sacrifice?

If the missionary is not ready to undertake this, then the thing from which he ought to seek protection is not the mobs of China, but the revelation of Jesus.

To say that this is the question which lies athwart the future of missionary work in China is not to render any condemnation on what has been in the past. Many things have had a part in the past history of missions which few would dream of reproducing today. Parents have been bribed to send their children to the mission school; missionaries have brought about the insertion of "toleration clauses" in treaties; lucrative commercial contracts have been secured for converts. These things were all done in good conscience, and the fact that they would not be done now does not reflect upon the missionaries who did them. But the missionary cause has passed the point where such things are possible. So, we maintain, it is impossible for the Christian worker to go on much longer insensible to the contradiction in his position when he preaches salvation in Jesus and accepts salvation from a gunboat. We are glad that certain mission boards see this.

As to the reasons why, in the first place, the Chinese should have been so angered against foreigners, our correspondent has said nothing, and we shall say nothing. We

do not, however, think that the explanation of Russian, or communist, intrigue is sufficient to explain this phenomenon in full. But it is astonishing to note that apparently our correspondent has not himself perceived the implications of his own statement that "generally in all present difficulties in China Germans, Austrians, and Russians, until very recently, and other 'non-treaty' foreigners are undisturbed." Why?

The Leaning Tower

A Parable of Safed the Sage

I CLIMBED again the Tower of Pisa, and this I noticed, that as one doth ascend he findeth the Stairs hollowed out on the uphill side by the footsteps of those who have trodden there.

And I said, if it had been one timid person like myself or my neighbor, it might be of little importance, but this wearing of the stairs by the feet of the millions showeth how instinctive in the heart of the human race is the fear of falling. And it would have done little good if those who ascended had been told, saying, This tower is secure on its foundations, and the weight of one man or an hundred will not suffice to tip it over.

And I said, Though in this one case it is a needless caution that doth prompt men and women by the millions to walk on the upper end of the sloping stairs, it hath not been needless so far as the human race as an whole is concerned. For the deep instincts that tend to keep us from going too near the edge have saved in the course of the Ages many millions of lives, as I suppose.

And I thought of the people who in their Moral Behavior trot along very gaily on the outer and lower edge of ethical responsibilities, and I say:

Judge not too lightly of those who have worn the paths on the upper side of Moral Questions. Albeit it is possible that now and again their caution hath been excessive, yet hath it not been wholly a thing to flout. I am no Pessimist, but I think I observe that this old tower of Human Life is tilting a little more than is wholly comfortable, and I venture to suggest to some of my cheerful Contemporaries, that they walk not too near the edge.

For at Pisa it hath happened that while no one hath tipped the Tower so that it fell, some people have fallen off, and picking them up below is said to be a Disagreeable Job. It were better for them to attend to their own picking up, and to walk on the upper side.

Colorado

THE tender trickling of the tears of God
Falls softly on the Colorado sod.

The land is red with blood and red with flame
And Colorado comes into its name.

And human flesh again is cheaply priced;
And rifle bullets pierce the heart of Christ.

CHARLES GRENVILLE HAMILTON.

The Next Great Step for the Church

By Robert E. Speer

THE NEXT GREAT STEP of the church should be backward, to regasp the things that abide. Every true builder has to build on foundations. He must know where these foundations are, keep them uncovered of debris so that he can lay his new courses truly and bind the old wall and the new everlastingly together in an integrity that knows neither old nor new but is concerned only to reject all that is false in workmanship or material and to add all truth to truth. Or to change the metaphor, what will it avail for the ship to be sailing a straight course if the course is wrong, if the old bearings are lost? How much comfort is there in the newness of her paint and decoration and the merriment and high spirits of her crew if the charts are gone and no one cares what they showed as to depths and currents and channels and hidden rocks? In architecture and navigation, at least, men retain their reason, and a builder must work by a plumb line that relates the present to the past, and a pilot is still required to sail his ship by a knowledge of facts that are because they are.

But in all living movements a step backward is a step onward because it is a step upward. Such movement is always spiral. Dead things move horizontally. That is why mechanics is entirely calculable. But all life moves upward by incalculable elevations. It proceeds back upon and from and above its past on a higher level of spiral advancement. And the church's mission, building on its past, holding fast the things that were and are and are to be, is to move onward to meet anything, absolutely unafraid, eager with the receptivity and confidence of life, to gather in all that is true, to make every necessary readjustment of old views which are now seen to be inadequate, and to take up with joy every new duty of action or endurance. The church, so far as it is true to its gospel, ought to be the most unflinching of all welcomers of truth and of all doers of duty.

HOW DID THE CHURCH BEGIN?

There are some who say that this is as far from the fact as anything could be, that the church has never been and is not now anything of the sort. Well, how then did it ever begin? How did it break away from Judaism, from provincialism, from racial and national exclusivism? The New Testament and the facts of history show that the church came into being as the glorious effort of men who had learned of Christ to hold fast what was good in the old and to open human life to new forces and thoughts, so creative, so purifying, so good that they knew they were from God, an irruption into human life in a true sense from above, and no mere evolution of tendencies originating from within. And if again and again in history, and here and there today, the church has allowed the static and conservative forces to overpower the spirit of freedom and fresh life and new truth, it may, nevertheless, be maintained that she has been and is the best combination of the two supplementary movements which make up all true progress, a perpetual return to the past and a ceaseless transition to a future, greater and truer than the past in proportion to its fidelity to all that was great and true in the past.

And Christianity has no difficulty in making room for great and even radical advances. It has never conceived of progress as necessarily uniform or regular. One might ask of some contemporary forms of thought on what ground they speak of "steps." Are not all changes, in their view, so gradual and imperceptible and so inevitably ordered as to make it crude or unallowable to call them "steps"? But a "step" is a deliberate and volitional and factual thing. As such it is wholly congenial to Christianity. Christianity believes in orderly growth, to be sure. The New Testament and the Christian experience of the church are full of it. As the report of the commission of fifteen said to the last Presbyterian general assembly:

From of old God's word to his people has been, "Go forward." He calls the church to grow in grace and in the knowledge of our Lord and Savior Jesus Christ (II Peter 3:18), to increase in the knowledge of God (Col. 1:10), to increase and abound in love one toward another and toward all men (I Thess. 3:12), that our love may abound yet more and more in knowledge and in all discernment (Phil. 1:9). The summons to such progress is very bold: "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. 6:1, 2.) These foundations were securely laid. On them the church was built, sitting still on no past obedience but running with patience the race set before her, "looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2.) The whole New Testament conception of the church is of a living, growing, advancing society bound together in Christ and moving forward with him to the fullness of the truth and to the end of the world.

This road of progress is the way of escape from many things which mar the unity, purity and peace of the church. The law of life for the church is the same as the law of life for the Christian. "One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.)

But growth and change, in the view of the church, are not inevitably and invariably uniform and regular. They may be, as they have been, as the church believes the origin of Christianity and her own origin to have been, creative, even catastrophic.

A GLORIOUS PAST

The church has taken many "steps" in the past. Some of these represented visible ruptures. Sometimes it was a great evil that needed to be met and ended though it had lived long, as when Telemachus is alleged to have brought an end to the gladiatorial butcheries, or as when in modern times the Christian conscience revolted at last against slavery. Sometimes it was a great truth that needed to be asserted against other truths or half truths or falsehoods which had stifled it, as when the reformation came and recovered ancient liberties and also "set the bounds of freedom wider yet." Sometimes it was a neglected work that needed

to be done, as when Carey in Great Britain, and the haystack band, and individual and forgotten but heroic figures like Elisha P. Swift, in America, recovered the fundamental Christian principles and began the modern missionary era. It is sometimes charged against Christianity that it is a stagnant conservatism that takes no steps. It was not so charged in the beginning. On the contrary, its representatives were denounced as revolutionaries, "men who have turned the world upside down." And today the foreign missionary enterprise is abused by the white-race-sovereignists for releasing the under man and getting him on his feet. Let it be so. Some day this will be seen to be a glory in whomsoever did it. And in America great abuse from sources whose abuse is praise has been poured upon the churches for their part in securing prohibition and in blurring the war patterns which the war-mongers would print on the minds of men. The church has never been pacifist, but its war spirit is fierce against the spirit of war.

OLD TASKS NOT DONE

Is the church's next step simply a longer tread in some of these same onward movements or is it perhaps necessary to go back and to make sure that what was gained in these advances shall not be lost? Certainly there are such perils. The rightful effort to regain some of the values which the reformation lost has led to apologetic movements endangering the values which the reformation won. Any step onward toward religious collectivism and authority may not be allowed to yield the liberties and responsibilities for which the fathers died. The foreign mission task is no more done now than when it was begun. What was and is its aim, the aim, that is, of the people who are doing it, not of those who are not doing it but are only criticizing it? Well, it is stated by one of the oldest of our boards as follows:

The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their divine Savior and to persuade them to become his disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, self-governing; to co-operate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.

Has this aim been realized? Yes, in part, wonderfully. But millions of men, the great religious ideas of men, wide areas of life, social customs at variance with the mind of Christ, woman's place and rights, the world—all need to be evangelized, that is, the gospel needs to be laid on them. Whether they will submit to it time will show. We are all far from a full submission. But the offer and the claim must be made.

THE CHURCH'S DISTINCTION

The question is as to the church—the next great step for her, not for the state or for the family. These three are the three great divine institutions, each with its own functions; and each ought to be Christian. The church should seek to make them so, not by usurping their functions but by making men and women Christian, and by holding the principles and the lordship of Christ over all the relationships and institutions of life. She has her own distinct business. What ought she to be doing next to discharge it?

Some say she should be recognizing and perfecting the principle of trusteeship in the matter of her wealth. She should. There is wealth enough and to spare in the church to enable her to do her entire work so far as its doing depends upon financial support. At present nine-tenths, perhaps nineteen-twentieths, of the gifts of the church come probably from a tenth of its membership. There is hardly a congregation in the Presbyterian church, at least, where some one individual member is not spending more upon himself and his family each year than the whole congregation, including him, is giving together to the benevolences of the church. A step into stewardship on the part of one-quarter of the church would revolutionize the scale and power of all its work.

Some say the next step should be a call to purity—to social, intellectual, moral purity—to purity as Christianity has conceived it. It was here that that acute spirit, Meredith Townsend, saturated with the mind of Asia, Hutton's successor as editor of the *Spectator*, found one of the unique distinctions of Christianity. Right or wrong in his comparative judgment, Townsend none the less clearly discerned the essential Christian ideal. What a cleansing of the modern world, its art, its literature, its amusements, its life, its body and its soul would follow a great crusade of purity wherein each man would first cleanse himself through and through! Our problems of marriage and divorce would be gone with the moral disease from which ultimately and fundamentally these problems spring. Whatever economic and social causes are intertwined with the moral, would vanish like mists if men were pure with the purity of Christ. They would vanish thus for the church if she were pure with Christ's purity.

THE ONE NEXT STEP

What should be the next step? War against war, is the answer of many. Yes, against the war spirit and all incitement to war and all creation of the peril of war by war education and agitation and irrational preparation. War is an unnecessary and an inhuman evil, not to be prepared for but to be prepared against. And it ought to be banished from the world internationally by the same processes which have availed to banish it from the inner life of nations.

But our metaphors break. The next step? A man can take one next step at a time and one only but there are many next steps for the church and she may not postpone some of them in order that she may take but one. And yet may there not be one which will include all? There is one—to value Jesus Christ aright, and to accept him in that true value for ourselves, and to make him known in that true value to all men as mankind's absolute moral ideal, the perfect revelation of man to himself, as Lord of our life within, without, as the exposure of sin, that is, of man's remediable unlikeness to God, and the Savior of the remnant of him, and the restoration of the lost resemblance, forgiveness for old failure and the power of a new life, the living and adequate Lord. This is no attempt at a theological statement of him. But that would be part of our next step, a moving and new and fuller understanding of the New Testament thought about Christ and the fearless application, by his help, of that thought to our own time and to the life of our generation.

Cuba and the Philippines—A Contrast

By Frank C. Laubach

AS THE PAPERS tell of the remarkable ovation which has been accorded by Cuba to our representatives at Havana, I experience mingled emotion. For I remember that the same splendid idealism which drove us to free the Cubans led us to the Philippines. We decided to hold those islands for a time until we knew whether they were ready to free or not. Admiral Dewey said in a report to President McKinley in 1898, and later in a hearing before a congressional committee: "In my opinion these people are far superior in intelligence and more capable of self-government than the natives of Cuba. I am familiar with both races." General Merritt said the same year: "The Filipinos impress me very favorably. I think great injustice has been done to the native population. They are more capable of self-government than the Cubans are."

Meanwhile a local quarrel developed between our troops and theirs. Firing began, nobody ever knew quite why. We killed some six hundred thousand in Luzon alone, while a hardy government was making up its mind to find out what the quarrel was about. Then President Schurman of Cornell headed a commission of inquiry, found that the Filipinos wanted to be a republic like Cuba, and issued a proclamation including these glorious words: "The destiny of the Philippine islands is not to be a state or territory of the United States, but a daughter republic of ours, a new birth of liberty on the other side of the Pacific, a model of Christian democracy and a beacon of hope for all the benighted millions of the Asiatic continent."

The day on which the Philippine congress read that proclamation it went wild with excitement and declared the war over. We had promised. But the war had put us out of all temper to grant immediate independence. They had waged guerrilla warfare, which proved to us that they were uncivilized. So we began, as President McKinley put it, to "civilize and uplift and educate and Christianize them, as our fellowmen for whom Christ died."

SCHOOL TEACHERS AND MISSIONARIES

So we began. We lavished our best efforts. We sent them thousand school teachers at once and many thousands have come and returned since. Hundreds lie mouldering under the Filipino sod, martyrs to our cause. Our churches sent missionaries, of whom I am one, and some of us and more of our children sleep over there. We sent the best officials we could find to help the Filipinos develop democratic institutions. We have done our best for thirty years. We have record unparalleled by any nation in the same length of time. How far ahead of unaided Cuba have we pushed the Philippines? Hear what we are saying. President Coolidge is applauding the fine success of the new Cuban republic; he is telling the Filipinos they are not ready, not nearly ready, for independence! Scores of others are telling them the same thing—not yet ready. The present generation must be off and the youth educated in our public schools must control the country—and then perhaps—we shall see!

Evidently Dewey and Merritt were badly mistaken, or our war against them set them back more than thirty years of

construction could aid them, or Cuba free could do better than our best—or we have been hypnotized into a delusion. It is the last. I think I see that clearly. Men with selfish interests which warped their judgment, and friends of these men, have flooded America with distorted information. They have set up an ideal of perfection higher than any state in America has attained, higher than this government in Washington has attained, and have endeavored to show where the Filipinos have at one point or another fallen short of that goal. If the Filipinos are unready for independence, then show me which American state or which large city in America we demand that the Filipinos shall equal before they are ready. When you name your model I challenge you to show that, everything considered, they are not now equal to that model.

SUSPICIONS

And yet the Filipinos are willing to wait patiently for ten or even twenty-five years more if they can be *sure*. But they are *not* sure. They hear voices which make them tremble. They are nervous and increasingly suspicious. One may as well say it openly, for it is a fact, and saying it will not increase the anxiety. Indeed, what the Filipinos need most is a voice from the idealistic people in America to prove that they understand her and will protect her from what she dreads. Nothing but that will relieve her trembling and her growing desperation. The Filipino papers are aflame daily with reports reprinted from America like this from the United press last January: "Congress will eventually disillusion the Filipinos in their hopes of receiving self-government. The one and only reason for this change of sentiment is rubber. Rubber came just in the nick of time, for quite a large number of congressmen and others had begun to think more or less favorably of taking steps in this direction." They suspect that American investments lie at the bottom of this change of sentiment. They think we are losing the idealism of the past thirty years and sinking into a reign of sordid greed.

REPEATING SPANISH HISTORY

They had that experience once before and they know their history. I happen to know it too. Spain entered the Philippines four hundred years ago against the orders of the pope, who had assigned the islands to Portugal. She was on her honor to prove herself worthy. King Philip II of Spain, who named the islands after himself, said: "For the salvation of one soul I would gladly relinquish all the wealth of the Indies." Fortunately the Spaniards found no gold. Only zealous priests and idealists found those islands attractive at first. That is one reason why the people became Christians so readily. Thirty years of marvelous crusading for the cross—and then the islands became profitable—a new type of friars and of other Spaniards replaced the early friends of Xavier—and Spain sank into a sordid reign of greed which made her name a synonym for tyranny until 1898.

The Filipinos think we are repeating that pitiful story. They think powerful interests in Manila and New York

have set out to compass the destruction of their hopes. They think that America means well but is being poisoned by constant propaganda. While I listened over the radio recently to President Coolidge's fine address of congratulation to Cuba and the republics to the south of us, there came ringing in my ears the prayer which would be repeated by nearly every Filipino in the world on the 22nd of February, when we celebrate the birth of Washington. This is the pathetic intercession:

God, father of all nations, fountain of all strength and mercy, we, Thy people, come to Thee in this hour of danger and distress. Hide not Thy face from this nation, we beseech Thee. . . . We are a weak people, Thou art our refuge and our deliverer. . . . Of Thy loving kindness there is no end.

We entreat Thee, O Gracious Father, stay thou the hand that would smite our liberties. Send forth Thy Spirit unto our rulers across the sea and so touch their hearts and quicken their sense of justice that they may in honor keep their pledged word to us. . . . Let not the covetous designs of a few interests prevail in the councils of a sovereign nation, nor sway its noble purposes toward our country.

We pray Thee, O Lord, grant us grace to forgive those who seek to destroy our freedom. . . . We thank Thee that Thou hast inspired us with a renewed spirit of national unity. . . . Do Thou bless and sanctify our aspirations as a people. Guide us in our endeavors for our emancipation to that end that our every thought and deed may be acceptable in Thy sight.

For the last two years they have felt "the grim power of a money octopus at their throats, trying," they say, "to take their land from the poor and give it to rich Americans." Mindanao and other sparsely settled areas are now being parceled out in small sections to Filipino homesteaders. Powerful American interests are bringing pressure to bear upon our congress to force the Philippine legislature to change the present land laws so that American corporations interested in rubber, sugar and copra may secure concessions as high as two million acres in size. The Filipinos fear these powerful interests. They are told that "sooner or later money gets what it wants," that "it employs the best legal talent on earth, spends all the money necessary, waits and watches, until the public has forgotten, and then takes its death grip."

MEN OR RUBBER?

Are they mistaken—or are they correct? Are we sinking from Christian idealism to selfish greed? Are we shifting from our desire for a glorious *human* product to concern for rubber? What is happening to us? Mr. Quezon and Mr. Osmena have just been here and have gone back, saying they found the American people all indifferent and doubtful—excepting the people who have made investments in the islands. Mr. Quezon has gone to a sanitarium with a nervous breakdown. The entire Philippines are in danger of a similar nervous breakdown. They have had at least half their former privileges taken from them under the regime of Governor General Wood. I do not doubt that Governor Wood sincerely believed this curtailment of power necessary, but it was a source of stinging humiliation to the Filipinos. When Colonel Stimson was appointed governor general they were eager to cooperate to the fullest degree and hopeful that a new era of good feeling might begin.

Already their fears are returning. Senate bill 2292

threatens further to curtail their constitutional rights. It is not easy to clarify the matter in a few words, but I shall try. Some articles coming from the Philippines to the United States are taxed in order to protect American industries. Our consciences have never been wholly clear about these duties, so we have handed them all over to the Philippine government to be used as the Philippine legislature saw fit. Bill 2292 provides that, while all this money shall still "accrue to the general government of the Philippines," the first \$125,000 of it may be used by the governor general for paying assistants, *without being appropriated by the Philippine legislature*. It is this withdrawal of power to appropriate that the Filipinos resent. They say it is a step away from democracy and from self-government, not toward it. The sponsors of the bill say it is intended to protect the governor general from a sudden striking off of his funds and rejection of his appointees by the Philippine legislature. The Filipinos are willing to give up the power of ratifying appointments made by the governor general. They will, Mr. Quezon promises, appropriate this \$125,000 to the governor general permanently, so that it can never be withdrawn except by the consent of the governor general. They merely desire to exercise the right to appropriate.

They are willing to give up power, but not to have it torn from them. They do not desire the precedent established of the governor general's using Filipino funds without Filipino consent. Tyranny, they say, lies in that direction. They desire to preserve the *form* of self-government even when they forego the *fact*, as they consider this one of the critical points in their long, and at present discouraging, fight for self-government. And since the Filipinos are willing to give what this bill *takes*, they say it is but a humiliating assertion of authority, and an entering wedge for further encroachments upon their autonomy. They declare it will do much to shatter the confidence of the Filipino people in America.

GROWING RESENTMENT

There is no necessity, I feel sure, for starting Governor Stimson off with another nasty tangle. The Filipinos desire him to start his regime with confidence on both sides. If Mr. Quezon should not keep his promise made for the Philippine legislature, then congress could pass this bill. But I believe he will keep that promise.

So year after year we drift toward more imperialism and more bitter resentment. America is sweetly unconscious of this ugly fact because there is a "conspiracy of silence" in a majority of the American newspapers and periodicals, on this side of the question. The other side is nearly all one sees. The trouble is we know so little about the Philippines. How many of the readers of this article have ever heard of José Rizal, one of the world's great men? We had best memorize his words: "The Filipinos have all the patience and all the ferocity of their carabaos. They are slow to anger, but once maddened, nothing but death can stop them." We had best not forget—if we ever knew it—that while our troops killed one-sixth of the population of Luzon they did not conquer them. A promise made by Schurman that we meant to make them "a daughter republic of ours" is what stopped their fighting. I agree with Charles Edward Russell that if they lose confidence in us, if they are driven to despair and desperation, the fine gains of thirty years of sac-

hts. It is shall try. e United industries. out these Philippine e saw fit. still "ac- the first for pay- Philippine appropriate way from it. The governor rejection Filipinos ointments Quezon r general except by desire to

This has enormous bearing upon America's relation with all Asia. If ten years from now the Filipinos can give some future American President the ovation Cuba gave President Coolidge, it will inspire all Asia with confidence in Amer-

ve it torn lished of t Filipino They de- when they e critical fight for g to give assertion encroach- do much America.

THE RURAL CHURCH in America, now definitely catalogued as a problem, has received much thoughtful attention from distinguished people who have analyzed its moribund condition. My observations are not designed to contribute to the study; they are merely memories, precious ones, of the part played by one rural church a quarter of a century ago in the cultural life of a mid-west community.

The church was of the sect known as the Unitas Fratrum, but called, more generally, Moravian. It is not to be confused with the United Brethren, a sect fairly well known in the middle west. The Moravians pride themselves on their history—do they sometimes rest too much on past achievement?—being sprung, as they claim, a phoenix, from the ashes of John Hus. Their finding sanctuary in Germany, their growth under the patronage of Count Zinzendorf of Saxony, and their emigration to America in the eighteenth century are familiar to all students of church history. Even school histories mention their pioneer journey from Pennsylvania into Ohio, and the tragedy of an Indian massacre which occurred there.

AN IOWA CONGREGATION

Governor nos desire sides. If the Phil- ll. But I alism and scious of nce" in a dicals, on y all one ilippines. heard of had best patience e slow to p them." while our they did n that we " is what ard Rus- driven to rs of sac-

Pennsylvania, Ohio, Iowa. A few ventured thus far and founded churches in the state which was already an outpost of Methodism. At the time of which I write ours was the sole surviving congregation in the state; it numbered its communicants at perhaps fifty persons; its adherents at about fifty more. Members were pioneers and their families, with German names, for the most part. "Yankee" families were not easily persuaded to join our confession; something about its old-world connections seemed to make them hold aloof. Now and then a Scandinavian neighbor, deriving also from a ritualistic faith, came to us by letter.

There was not real animosity. All about us were country churches of other denominations, congregations rarely having resident pastors, but supplied more or less regularly from nearby town pulpits. When there were no services in these churches the members came often to swell our group. Church going was the natural and expected thing in those days. There was little or no proselyting done. Now and then an emotional Moravian was caught on the crest of the "Holiness" wave which ever and anon swept the countryside. Even this was reciprocal, in a way, for the "Holiness" people, although frankly disapproving our ritual and the

ica, in democracy and in Christian idealism. But if the Philippines learn to hate us, all Asia will hate us. A few hundred men may make fortunes by forcing advantages from the Filipinos, but America will lose ten thousand times over in wealth and prestige—and she will lose her own soul. The so-called "disinterested" elements in America have no right to remain disinterested. They only can see unselfishly.

Memories of a Moravian Child

By Katherine Bixbaum

surprise our ministers wore on occasion, worshiped with us between seasons and sent their children to our Sunday school.

CRADLED IN THE FAITH

I have wondered a good deal why the Moravian polity and kind of church service did not attract our neighbors more than they did. I am inclined to set it down to a certain distaste on the part of rural people in a comparatively new country for things with so strong a savor of the past, and a little out of line with the democratic order of things. Most of our ministers, all of whom were from the east, quickly sensed this western obtuseness with respect to tradition, and modified the services as much as they consistently could, omitting pages of the long litany, or omitting it altogether for a succession of Sundays. Thus did they seek to gratify those who found themselves often in the house of Rimmon, and it must be confessed that this "democratic" spirit pleased a good many of the farmers, who were themselves transplanted Moravians. If there is anything a farmer prides himself on it is his intellectual honesty, by which he may mean his lack of imagination. Certain it is that he vaguely connects the reading of petitions from the printed page with the worship of "high-toned"—and of course insincere—city folk.

Although my parents were Moravians only by adoption, I was almost literally cradled in the faith. Born in the very shadow of the meeting house, I found the church lawn, as I grew up, an ideal place for playing quiet games with the children from the parsonage. Outside the churchyard gate was a high platform, built in the days when everyone came to church in wagons, and useful still as a landing place from the more genteel buggies which had replaced them. This platform furnished a play place, good for vaulting, and better still for the "thrice royal game of hide and seek." Over our play brooded the plain white church, austere in outward appearance, friendly in reality; passionately dear to a child to whom its familiar form, seen every day, was as a family face. Since my due feet never failed to cross its threshold of a Sunday, and since my voice was always lifted in its hymns of praise, I was probably considered a devout young person. Nowadays I wonder. Religious ecstasy in youth is so imperceptibly blended with other emotions and qualities—the joy of living, the esthetic sense, the love of pageantry in any form, and the ever present dramatic in-

stinct. Whatever peculiar blend there was in my case, I was radiantly happy in my church affiliations, and often had grave doubts about my sincerity when I sang the hymns that depicted the abject wretchedness of the human soul.

SPECIAL SERVICES

High days in the church year have always received much attention from the Moravians, and were usually mentioned in our group even by the most democratic of ministers, though usually a special litany sufficed for these. Thus we came to know, by name at least, Epiphany, Whit Sunday, and Trinity Sunday. One doughty pastor attempted to foster in us the Moravian interest in "choirs," observing with special services "Married People's Sunday," "Single Sisters' Sunday," and "Single Brethren's Sunday." I remember that for the last he found in Ezekiel a text to his purpose: "And they were all of them desirable young men, riding on horses." But these services were never popular; they made us seem "odd" and different from the other congregations around us. Like children of foreign parents who do not appreciate the possible value of an old world heritage, we felt that conformity to the prevailing mode was in all things desirable. I recall that I did regret the passing of the "Love Feast," wherein the unity of the Brethren was more firmly established by their breaking bread together in token of their mutual good will. I looked with interest at the thick yellow mugs which had held the coffee, and the trays from which the buns had been served.

There were, however, two seasons in the year which managed, by the beauty of their associations, to hold their own in a matter of fact community. Certain traditional Moravian practices made Christmas and Easter seem our special heritage. A gray Sunday morning in early December. People stamped their feet a bit as they entered the church and warmed themselves at the big, rusty-sided stoves which heated the building more or less adequately. Solemnly they took their places and found the page, when the minister announced: "We will use the litany for the first Sunday in Advent."

How shall I meet my Savior?
How shall I welcome Thee?
What manner of behavior
Is now required of me?

It was a challenge. Slowly, much too slowly, we sang it, but reverently and with searching of heart. The sermon which followed enjoined us to enter upon the Christmas season thoughtfully, meditating often upon the origin of the great day toward which we were looking. Even a child could comprehend that, and could remember in the midst of all those tingling sensations which the approach of Christmas brought to say softly once or twice that strange, impressive word, "Advent,"—he is coming!

The special service on Christmas day was, unless the festival fell on a Sunday, poorly attended. Everybody in the country gives or attends dinners on that day. It did seem something of an anti-climax, for the real Christmas had come in the night before with the children's service. This, while made up much as these services everywhere are—speaking, singing and dialogues by the children—had one or two distinctive features. The bare auditorium looked really festive for once, with green everywhere. Often a

beautiful tree was the center of the decoration, but it bore no presents. Our people discouraged the practice elsewhere observed of parents bringing their children's presents to hang on the tree. One heard every Christmas of jealousies occasioned by this custom, for people vied with each other in giving their children expensive gifts in the sight of others. Nor did we have a Santa Claus. He was a familiar concept at home, but in church he was not even mentioned. Once, in my memory, we had a real Moravian "Putz," a sand table exhibit of Bethlehem, the shepherds, and the Holy Family.

And always we had the beautiful candle service, at which each child in the church received a lighted wax taper, made after a special recipe, and in the candle moulds of long ago, by certain old ladies of the congregation. The solo, "Morning Star," was always sung while the tapers were being passed, and crying babies all over the room hushed their cries at the sight of the candle boards with their twinkling load of lights. We all held the tapers carefully while the minister spoke briefly of the Light of the World. Sometimes we forgot to listen, for a child's eyes get very dreamy while gazing into a candle flame, and we recalled ourselves with a sigh as we heard the speaker telling us to blow out our flames, one row at a time to make less smoke.

THE COMING OF EASTER

Christmas over, there was a great void in our lives for a time. But January brought coasting, and February interesting patriotic holidays. In March and April, however, the church claimed her own once more, as we set our faces toward that cornerstone of religious thinking, the passion of Jesus. Less joyous than Christmas, the Easter season was no less of a delight for being tinged with sadness. In the services of Passion Week, as we called it, pleasure and awe were blended. The unity of the spectacle, from the triumph of Palm Sunday to the blackness of Thursday and Friday, with the interim of Saturday giving way to the joy of Sunday impressed me as did nothing else in my experience. Every day of that week I lived my normal child's life, but in the evening, when we went to church to hear the "acts of Monday," "the acts of Tuesday," and so on, I was in another world, Jerusalem, Bethany, Olivet.

The drama and its beauties were still well outside my consciousness, and the theater was anathema to most in our community. We did not realize that what gripped us in these evening readings, interspersed with the singing of hymns, was the dramatic element of it all; nor that in listening so intently to the continued story from these harmonized gospels, we were paying tribute to the age-old magic of story telling. Ministers might read ever so badly, nasally or otherwise objectionably; the beauty of the story always got into their voices. Perhaps it was the very simplicity of the diction which impelled such reading. Here were simple, homely words, telling a human story which was twice as impressive as that same story repeated weekly in terms of theological import.

On Monday we heard the parable of the barren fig tree; of the wicked husbandmen; of the marriage of the king's son. Tuesday brought us other memories of events and sayings; Wednesday we were told was a quiet day, spent with the friends at Bethany; we caught up with the readings of the day before, then, and went on into Thursday, that

day of trial and agony. Farmers drifted in in their work clothes, only the wammus exchanged, perhaps, for the "second Sunday" coat of worn black. Their faces were ruddy, for they had been out all day in the April wind, preparing the ground for oats. Gravely they listened; here and there the reading touched upon what they were doing: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." The Lord had known the farmers intimately, had known their problems, and their reasons for doing things. What a man of men he was. And they were going to crucify him! Roused from their reverie they joined fervently in the hymn:

I see the crowd in Pilate's hall
I mark their wrathful mien;
Their shouts of "Crucify!" appall,
With blasphemy between.

And of that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own.

Moravian hymns are not notably fine poetry, but they have the quality of being eminently suited to occasions. Strongly doctrinal, they reflect to a large extent the writers' interest in the personage of Jesus, and in his sufferings and death. Thus it happens that whole hymns or separate stanzas fit with almost startling appropriateness into such reading as I have described, giving to reading and singing somewhat of an antiphonal effect. In this way our part in the service was made to seem almost indispensable.

Good Friday, even at home, was of a slightly somber character. An agricultural tradition makes it the day for planting potatoes, so we were busy enough, but we were less gay than usual. One year the minister had the church bell tolled at three o'clock to remind all within hearing of the ninth hour on Golgotha. The service in the church that night was the crux of the entire week. Sometimes a sermon took the place of the reading, but I liked the reading best, listening intently to the tragic recital until the words "It is finished!" were reached. Quietly we dispersed, with the closing hymn still in our minds:

Thy blood so dear and precious
Love made Thee shed for me.

There was, of course, no Saturday service. Everybody got house and clothes in order for Easter day. The sunrise meeting Easter morning was deemed impracticable in our capricious climate, but the hour for divine service found us all back to hear the triumphant sequel to the week's story. No whit less impressive than the account of the unsealed tomb was the lyric passage:

O death, where is thy sting?
O grave, where is thy victory?

And the symbolism of the resurrection, coinciding as it did with the flood of new life all about us, began to make its maturer and more permanent appeal. The lay child was emerging into a lay woman, but the tug of the old sensations is often renewed, even now. And when the rural church is no more these memories will still be among the most precious of her possessions.

B O O K S

Priming the Pulpit Pump

Preaching Values in New Translations of the New Testament. By Halford E. Luccock. The Abingdon Press, \$2.00.

ANY GOOD MINISTER, possessing homiletical self-respect, deprecates the use of books intended to supply predigested pabulum for sermons. Whatever prejudices, therefore, I had in picking up this volume based on modern translations of the New Testament and containing suggestions for texts and indications of sermon filling to be used in dealing with them, were antagonistic, or at least cautionary. Nevertheless, I hereby capitulate. Dr. Luccock has done a provocative and stimulating piece of work. The use of this volume will not prove, I think, in any case a crutch to lean on, but is much more likely to be tonic and invigorating.

The author has capitalized the homiletical values of the translations of the New Testament by Doctors Moffatt, Goodspeed, and Weymouth. Most preachers have wished that they had time to read these translations through with a view to their use in preaching. We all have been startled and at times illumined by the suggestiveness of their fresh and poignant rendering. Dr. Luccock has done for us what we should have done for ourselves and are much more likely to do for ourselves anyway because we see the values which he has brought from his adventure. He has picked out from the general mass of new renderings those which struck him most forcibly. The result is a volume refreshing to the jaded preacher's mind, revivifying to

the stale homiletical imagination of the post-Easter period. I predict that many a pulpit-pump will be primed with water from Dr. Luccock's dipper.

How many of these old texts in the New Testament live again in the new renderings which set them out in plain and vivid English! This volume's selection of examples would be stimulating even if the author had made no comments on them. "Do not pray by idle rote like pagans;" "I did not come to invite the pious but the irreligious;" "The message is stifled by the anxieties, wealth and gayeties of time;" "He preached and taught about Jesus with ardor and accuracy;" "with a sense of what is vital in religion;" "I beg of you all to drop these party-cries;" "We were slaves to material ways of looking at things"—such English is penetrating to the modern mind and gives old truths a new persuasiveness.

As for Dr. Luccock's comments, they are Dr. Luccock's comments! He is always alert, picturesque, facile and interesting. Fortunately, in this volume he does not try to write sermons for us. He makes a dash into the general field of the text's meaning as though one ran through an open gate, careered swiftly around the premises upon the other side and came out again saying, "You see that quite a sizable and fertile acreage is there if you wish to explore and cultivate it." The result is provocative. Any preacher is bound to get sermons out of it.

Indeed, I must end as I began by saying that all such helps to preachers are dangerous. I had to write this favorable review of Dr. Luccock's book. How could I honorably do otherwise?

I found that in spite of myself the first sermon I preached after reading Dr. Luccock's book was full of Dr. Luccock's illustrations.

HARRY EMERSON FOSDICK.

A Guide Book to the Recent Literature of Religion

Religious Thought in the Last Quarter Century. By Gerald Birney Smith and others. University of Chicago Press, \$3.00.

THE PROGRESS of religious thought since the opening of the twentieth century has been so notable, and in some respects so revolutionary, that the reader who wishes to be intelligent in regard to it and yet cannot devote his whole time to following the literature of theological and biblical scholarship needs a guide. Even the specialist in a single department can be scarcely more than an interested amateur in others. Such a guide, valuable alike to specialists and others, is furnished by this excellent volume to which eleven well-known scholars contribute. While not concealing their own points of view, the chief emphasis is upon the presentation of the course of scholarly thought in the several departments of thought and research, with a comprehensive survey of the most important religious literature which has been produced within the period under consideration.

I observe that the Catholic World describes it as "a most illogical and inane book," exhibiting "scholarship of the textbook variety." Which merely goes to show, first, how opinions about a book may differ; and second, how uncongenial the results of modern scholarship are to Roman Catholic orthodoxy now that "modernism" has been completely crushed by authority within that communion.

In a review so brief as this must be, little more can be done than to express the opinion that these surveys of the literature and the trends of current religious thought have been made with the greatest competence, and to mention the fields which are included. They are: Old Testament interpretation, the life of Jesus, the study of early Christianity, the interpretation of protestantism, theological thinking in America, the psychology of religion, history of religions, religious education, American preaching, protestant foreign missions, and the development of social Christianity. The authors are, in every case, men who have themselves made significant contributions in the fields of which they severally treat.

WINFRED ERNEST GARRISON.

Books in Brief

WHOLLY RUSSIAN in its theme, almost Russian in its power of producing powerful effects with starkly simple means, and half Russian in its authorship, *WE HAVE CHANGED ALL THAT*, by Herbert Quick and Elena Step-anoff Macmahon (Bobbs Merrill, \$2.00), merely tells what it was like to be an aristocrat in a Russian provincial city and to have the bolsheviki sweep into the place and overturn the old order. And you think there is going to be no story in it until, near the end, out of this restrained and low-keyed description of a situation which must have existed in ten thousand places all over Russia, there flashes a really dramatic episode. This book is the product of a collaboration between the late Herbert Quick, who was with the Red Cross in Siberia for a time, and a Russian lady of rank and fortune who became a refugee.

In *WORLD'S ENDS* (Boni & Liveright, \$2.50), Jacob Wasserman tells the story of another Russian refugee and another extraordinary representative of the dominant proletariat, but in

this case the Russian scene becomes merely the setting for a discussion of principles which go deep and far. This particular story is one of five that make up a volume by one of the greatest of living novelists. Each of them creates a situation in which a character, drawn as only a master can draw, meets a moment of high crisis.

SHAKEN BY THE WIND, by Ray Strachey (Macmillan, \$2.50) is a study in the effects of religious fanaticism, done with pity, restraint, and understanding. The time selected is in the thirties and forties of the last century, and the locality is Pennsylvania—a region then buffeted by the Millerites, the Shakers, the perfectionists, and other forms of religious eccentricity almost without limit. The story is well constructed, moving to its tragic climax with the stern inexorableness of honest drama. There is no period of American church history which has more to offer the reader in search of color, and Mrs. Strachey has handled her materials with fine effectiveness.

As a companion piece to Bertrand Russell's "Philosophy," one may advantageously read the volume of *SELECTED PAPERS OF BERTRAND RUSSELL* (Modern Library, \$95). These selections from his various books have been chosen by himself and are presented with a newly written introduction. For the most part the problems dealt with are social and educational, though this statement does not apply to the acute initial essay on "Mysticism and Logic." It is provocative of thought on every page, and of delight in every paragraph for its crisp felicity of style.

The first harmony of the gospels, the "Diatessaron" of Tatian, was an interweaving of the four gospels, omitting duplicate materials, to form a continuous narrative of the life of Jesus. Modern harmonies have followed the plan of arranging the entire body of material in parallel columns so that duplicate accounts of the same events stand side by side. The advantage of the latter arrangement for purposes of study is won at the cost of some sacrifice of the lure to continuous reading. *THE JOURNEY OF JESUS*, compiled by Ellen Conger Goodyear (Author, 888 Delaware ave., Buffalo, N. Y., \$2.00) reverts to the older method. The outline of the well known standard harmony by Stevens and Burton is followed for the most part. Where two or more of the evangelists record the same event, one is selected. For some reason, which I do not quite understand, the parables are omitted; perhaps on the theory that it is the life rather than the teachings of Jesus that are to be presented, but if that were a valid distinction and if it were to be carried out thoroughly, much more, far too much, would have to be omitted. But the book as it stands gives in a single continuous narrative the whole story of the life of Christ in the words of the four gospels, using the King James version, arranged in convenient chapters and sections and presented in beautiful form.

THE JESUITS, an Historical Study, by H. Boehmer, translated from the fourth German edition by Paul Z. Strodach (Castle Press, Philadelphia, \$1.25) deals almost entirely with the origin of the order and the first century of its history. The picture which it presents is, in the main, more favorable to the Jesuits than any other Protestant study known to the present writer. It exonerates the Jesuits from the charge of teaching that the end justifies the means and concludes that most of Pascal's indictments of it were false and some of them insincere. The Jesuits had no distinctive system of moral theology, but their practice, especially with the confessional, shows that "their primary concern was not to make men better, but to gain such a hold on them that they would submit to their direction permanently." Their effect upon the Catholic church includes the absolute centralization of ecclesiastical authority, "the complete

symbolization of religion, its utter mechanicalness and complete subjection to the authority of the church," making "secure the church's dominion over public and religious life," and "the medieval idea of an ecclesiastically directed and controlled culture." Strangely enough, the study ends with the dissolution

of the order by the papal bull of 1773, and the reader lacking other information would be left with the impression that there had not been a Jesuit in the world during the last century and a half. The author, a professor in the University of Leipsic and a distinguished scholar in this field, died a year ago.

CORRESPONDENCE

Gang-Planks as an Aid to Literature

EDITOR THE CHRISTIAN CENTURY:

SIR: If you can manage to trick "Safed" into writing another article hastily, "with one foot on the gangplank," please do it. If fifty of America's leading churchmen could be induced to write as frankly and openly their actual views upon vital questions confronting the church, as Dr. Barton has written on denominationalism, it would clear a lot of fog out of the ecclesiastical air. Most writers have too much time to bring forth and revise.

Rochester, N. Y.

FRED E. DEAN.

Professors and Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: In your March 22 issue under "Special Correspondence from Pittsburgh," Dr. Ewers raises the question, "Do college professors go to church or encourage religion?" As a college professor and ordained churchman I feel challenged to speak. Two phases of the religious problem are raised by this question. As to the first, it has been my general impression, and I have given particular attention to the religious attitudes of educators, that college professors more than hold their own in church attendance and leadership as compared with the professional groups.

The answer to the other part of Dr. Ewers' query requires interpretation. Dr. Ewers seems to clarify his own thought in the final sentence of the paragraph when he says, "But sometimes we smart under the cold indifference with which professors seem, at least, to regard organized religion." Here, I believe, is the crux of the problem. Surprisingly few members of our faculties are unbelievers. Increasingly large numbers, I am persuaded, are impatient with the pretensions of organized religion. Many considered non-religious by the church, upon acquaintance prove to be limited in their antagonism to attitudes exhibited and the antiquated dogmas cherished by the church. Unfortunately, organized religion ever has been too ready to stigmatize as non-religious or worse those who have differed with it.

In my dual relationship to this question I think I can appreciate Dr. Ewers' attitude. Some of us feel very intensely on this point. I beg to present the position of the college professor which includes large numbers in as well as out of the church, as I know full well. How can the college professor be expected to respect the church, show enthusiasm for it, and actively support it, when on the sabbath he repairs to the stately house of worship and there hears the authorized spokesman of the church indulge in free generalizations unsupported and unsupportable by facts, or, as time and again has happened personally, the professor, after thoroughly canvassing the facts in the case, presents a point of view to his students with the supporting evidence, and the following Sunday listens to the minister assert with considerable emotion the direct contrary with no supporting evidence? These assertions the professor knows, and he is aware his more thoughtful students know, the minister cannot substantiate; but, rather that he has rested his often dogmatic assertions upon a theological creed or category of thinking made venerable and authoritative to his mind by the antiquity of its origin yet untenable in the light of modern knowledge. Worse still, how is this professor giving primary allegiance to truth as warranted by

facts, to face his troubled students when they come to him the week following, or as frequently happens, after a chapel address of this kind by some prominent minister, and try to reconcile the unreconcilable? How can he frankly face the facts with the students, as he must, and at the same time hold impatient youth to some respect for an institution over which an intellectual shadow has come?

Portland, Ore.

NELSON L. BOSSING,

Associate Professor of Education, University of Oregon.

Protecting Missionaries

[See editorial on page 467.]

EDITOR THE CHRISTIAN CENTURY:

SIR: We are now far enough away from the Nanking incident so that its immediate causes and the sequence of events have become clear. It is therefore possible to reach conclusions as to what are the political implications and what bearing these may have upon missionary problems and policies. One mission board is asking its missionaries to renounce their right to call upon their government for protection in similar cases, and this question is up for consideration before many if not all of the mission boards. So important are the issues involved that the subject should have most careful consideration.

For the correct understanding of the issues involved, let me by the exercise of a little imagination transfer the scene elsewhere. Let us suppose that during the Boston police strike there had been a complete collapse not only of the city government, but also of the state and of the national government, so that no American governmental agency had been in a position to function during the strike. Let us suppose that there had been a French gunboat lying in Boston harbor and that a French residence in that city, where numerous foreigners had assembled for safety, was besieged by a mob made up mostly or entirely of the striking policemen led by their own officers, and that these had been roused to strong anti-foreign feeling and were engaged in firing on the dwelling. Let us suppose that at this juncture the French gunboat had opened fire, killing thirty or forty of the armed police engaged, landed marines and rescued the foreigners, and that France should then await the action of the American government in restoring order and in agreeing to the usual indemnities. This statement of an imaginary case, I believe, correctly portrays the essential elements in the case of Nanking, and, if kept in mind, will help to make obvious the following conclusions.

First: In firing on the mob and rescuing the foreigners, the foreign governments not only took the most effective means, but the only means, of rescuing the foreigners concerned. They also in every way served the best interests of the foreign governments, and of China as well. If there be any doubt of this, let us consider for a moment the alternative. Without this interference, humanly speaking, there can be no doubt that the party at the Standard Oil Company's residence would have been overwhelmed and many if not all of the inmates killed, and in all probability there must have resulted much heavier loss of life among the scores of other foreigners throughout the city. Undoubtedly such a massacre would have produced such a feeling of horror and resentment throughout the civilized world as would have compelled the United States to join the other powers

in exacting sanctions. Such actions would have precipitated a crisis certainly more serious than the Boxer uprising, for it is well known that throughout the nationalist armies there were multitudes of young bloods whose heads were turned with their unbroken records of victories, and who so believed their own propaganda that they felt themselves quite capable of conducting war against the foreigners. Moreover, had war been precipitated, it seems reasonable to suppose that Russia would have joined China, and in that event all the great powers would have been brought into the conflict.

Second: The action of the warships was such as will ever redound to the credit of the navies concerned, and China herself owes a debt of gratitude to them for having saved her from the disgrace of having scores of foreigners, to whom she owed protection, killed on her own soil by her own people. Many Chinese realize this. The action of General Chiang would indicate that he understands this fully.

Third: When we realize that the naval action was confined to efforts to save life, and when these events are considered in connection with the restraint of the powers in that they did not exact sanctions, we must conclude that we have here a different functioning of warships from that usually known as the "gun-boat policy" whereby various powers seek to enforce a system of commercial and industrial exploitation, whether under the guise of treaty enforcement or not. In taking this restrained action, the navies of the United States and Great Britain did no more than any nation would be justified in doing, under the recognized principles of international law, in order to protect their citizens in any part of the world.

Fourth: In so far as missionaries were involved, their status as missionaries was purely incidental. The attack was on all foreigners who were citizens or subjects of powers having "unequal treaties" with China (generally in all present difficulties in China Germans, Austrians, and Russians until very recently, and other "non-treaty" foreigners are undisturbed). It was an effort instigated by communists to involve China, and particularly their more conservative nationalist associates (opponents), in war with the powers. The object of the attack therefore was overwhelmingly political.

Fifth: When we consider what would have been the inevitable consequences of failure on the part of the governments concerned to render protection to their citizens or subjects, we must seriously doubt the wisdom of any missionary refusing to avail himself of his full rights to such protection under any similar circumstances. One can hardly believe that the reaction of horror on the part of the civilized world, and the consequent demand for reprisal, would be any less if a large body of missionaries or other foreigners were to be killed through failure of governments to take suitable action, even though such foreigners had previously signed statements that they did not wish any action to be taken in their defense. The guilt of the plotters would be no less, and the feelings of outraged humanity would be none the less genuine and insistent on redress, because of the peaceable and pacifist attitude of the victims. Rather would not the demands for redress be augmented by these circumstances?

Sixth: Under such circumstances as prevailed at Nanking on March 24, 1927, and under such circumstances as frequently recur in China under present conditions, it is desirable that foreign governments should continue to give such protection to their citizens and subjects as are under international law permissible in any country in the world. It is hardly therefore to be supposed that much is to be gained through the renunciation of the right to such protection on the part of missionaries as they return to their posts. Rather is it not true that just as Paul was spared both suffering and disgrace by appeal to his Roman citizenship, so by the reasonable use of his foreign citizenship, the missionary may make that citizenship serve not only the best interests of himself and of his own nations, but also the best interests of the nation to which he goes as well.

In the above discussions we have sought to show that the pro-

posed surrender by the missionary of his rights to the protection of his home government is fraught with grave injustice to all concerned, and that the method proposed by an American foreign mission board to its missionaries is hardly the method that should be taken to accomplish the purpose in mind. We assume that that purpose is to dissociate the missionary and the missionary enterprise, in the minds of the Chinese, from the policies of the powers as embodied in the China treaties and more or less forcibly carried out for the commercial and industrial exploitation of China. The desirability of accomplishing that purpose is unquestioned, but this method of accomplishing that end is hardly calculated to bring about such a result.

If it be urged that the question has not been discussed from the viewpoint of the Christians of China, we need only call attention to the fact that there is no group in China more patriotic than the Christians. In showing that it is for the best interests of China that missionaries as well as other foreigners be given such protection as they are entitled to in any part of the world, under the usual provisions of international law, the question is fully answered for the Chinese Christians. The writer knows numerous mature Christians who take this view.

Princeton, N. J.

WILLIAM R. JOHNSON.

A Bishop's Diagnosis

EDITOR THE CHRISTIAN CENTURY:

SIR: It is the writer's habit to give *The Christian Century* careful reading on Tuesday evening of every week. Rarely does he lay it aside with dissent from its editorial treatment of living issues. For the outlawry of war and the better adjustment of anti-saloon league relations to Illinois politics as represented in the Smith-Insull scandal *The Christian Century* deserves general recognition for admirable and courageous consistency. But now I come with grievances. Your editorial on "Unsettled Methodism" impresses one as written by an average reporter serving up with sensational seasoning a denominational question of such gravity as, if touched upon at all by a non-denominational editor, calls for a carefully balanced presentation without propagandist flavoring.

With no personal future at stake, having been retired by age at 76—now twelve years ago—I dare to affirm with sixty years in the itinerancy (twenty of which years were in the active episcopate) to back my conviction, that there is nothing new or novel in this latest raid on the episcopal office of the church named in that editorial. It has come to be one of the signs by which our people know the approach of the general conference year—the open season for bishops and other "affiliated vested interests." Singularly enough, until one thinks the phenomenon through—up, down, and end-wise—every such "open season" of this century so far has closed with an increase of the hunted game, as if that rather than its gradual extinction had been the test of veteran marksmanship. And even after *The Christian Century's* prognosis of "startling developments" I doubt if the "term tenure" reform will bring relief in time to save reputations, in view of the demand in China and other foreign preserves for native bred varieties, and the resultant surplus, by repatriation, for home absorption.

As for Dr. Brummitt's much advertised questionnaire, the thus agitated would naturally respond to the last man, whereas the seed people in the unmoved majority are too busy with their plowing and planting to go excursioning. Already we hear of conferences voting yes on term-tenure and electing static delegations.

Be all this as it may, however, the pertinent question remains whether a journal which assumes to function non-denominationally in the service and for the advantage of all protestant interests, should even by implication concede editorial sympathy to revolutionary propaganda affecting the internal polity and working efficiency of any denomination represented in its constituency. I think I have put the case mildly.

New Richmond, O.

EARL CRANSTON,
Bishop Methodist Church

Other COKESBURY—GOOD BOOKS

Present-Day Dilemmas in Religion

By Charles W. Gilkey, D. D.

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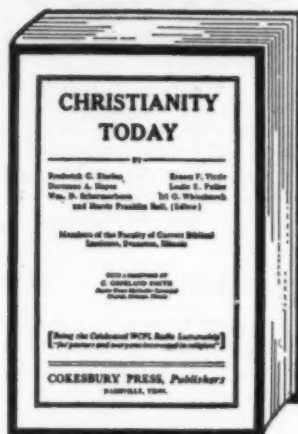
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With a Foreword by C. Copeland Smith
Pastor of Grace Methodist Episcopal
Church, Chicago, Illinois

THE substance of these chapters was given as a radio course over WCFL, broadcasting from the Municipal Pier, Chicago, the addresses being transmitted from Grace Methodist Episcopal Church, which carries on an extensive radio program under direction of its pastor, Dr. C. Copeland Smith. A group of teachers of religion here speak not to scholars, but to pastors and lay folk and all who are interested in religion. They tell here frankly what Christian scholarship today is thinking and saying. They show how modern Christianity is facing its tasks and interpreting its message. This is not a system of theology, but a series of concrete studies facing some of the chief questions that concern the Bible, historic Christianity, and the Christianity of today as it sets forth its message to individuals, to society, and to the world. (Garrett Biblical Institute is a graduate school of theology affiliated with Northwestern University).

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Rabbi Wise Quits Zionism

Rabbi Stephen S. Wise has resigned from the administrative committee of the Zionist organization in America, along with two other members of this board of leadership. The degree of pressure to be used on the British government to grant political concessions in Palestine and the advisability of seeking a ten million dollar loan under the auspices of the league of nations figure in the dispute, according to report. Dr. Wise is said to have frequently expressed his opposition to the Jewish agency, which is in process of formation to incorporate Zionists and non-Zionists in an organization to advance the non-political well-being of Palestine, also to have criticized the British government for its lack of co-operation.

Dr. B. H. Streeter in America For Lectures

Canon B. H. Streeter is now in the United States. While here, he will deliver the Lowell foundation and Hewett foundation lectures in Cambridge, later lecturing at Union theological seminary. Dr. Streeter is reported to have said to an interviewer that "the rebirth of Christianity will begin when the intellectuals attend church once more." He added that the churches would no doubt be further depopulated before that happy event occurred.

Bishop Lawrence Sails For Europe

Rt. Rev. William Lawrence, formerly Episcopal bishop of Massachusetts, will make his first tour of inspection of the American churches in Europe, of which he is now in charge, during the next three months. He sailed for Europe April 10.

Philadelphia Business Houses Close For Good Friday Services

Mayor Mackey, of Philadelphia, issued a proclamation requesting all business houses to close on Good Friday from noon until 3 o'clock. His move was at the instance of the local Knights of Columbus, who arranged the appointment of a citizens Good Friday observance committee; support was also given by many local organizations, religious and otherwise.

Church of All Nations Opens in Toronto

The Church of all Nations, Toronto, promoted by the United Church of Canada, was opened on Easter day. This project is being carried through at moderate cost; it has as its purpose to minister to 10,000 people, mostly of Christian faith, in the district adjacent to the old Queen Street Methodist church; to "help fellow-Christians from the old lands to find their place in the new world."

The Late J. H. Shakespeare Called "Maker of Baptist Denomination"

In an article in the Christian World, London, Dr. J. H. Shakespeare, late ex-secretary of the Baptist union of Great Britain and Ireland, is honored as "the maker of the Baptist denomination." Some 480

of his achievements are indicated: Having created a Baptist denomination in Great Britain and Ireland, Dr. Shakespeare turned his hand to the organization of a World Baptist federation. He organized the first Baptist World alliance congress in London in 1905, out of which emerged

the Baptist world alliance of which, up to his death, he was European secretary. He served the free churches of England with no less devotion. He was president in 1916 of the National free church council, and was the first moderator of the federal council of the evangelical free

Editorial Correspondence from Canada

Regina, Saskatchewan, April 1.

YESTERDAY when I left the beautiful city of Saskatoon, in this province of Saskatchewan, I was at the homeward turn of my journey across Canada. And such a journey it has been! From Montreal to Saskatoon is

From Montreal to nearly 2,000 miles. I have looked at the time-tables and find

that by my routing I will have covered about 4,500 miles by the time I return to Chicago. There is a touch of regret that one can be so near the famous scenic places of the Canadian Rockies, Banff and Lake Louise, and not go on to enjoy them, but my three weeks leave is up and I must go back to work! Back to work—in spite of the fact that in sixteen days I have made thirty-six addresses and have had conferences with groups of churchmen, lay and clerical, without number. But all this has seemed like a sort of holiday. The zest which I brought to my inquiry into the religious conditions in Canada has been so graciously matched by the arrangements which, in every community, have preceded my coming, and by the warmth of welcome extended, that I have found my self-imposed task no task at all. I have been hospitably received by Anglicans, Baptists, non-concurring Presbyterians, together with various groups interested in world peace, as well as by the United churchmen whose adventure in Christian unity was the special object of my inquiry.

Canada—Old And New

Absorption in my quest for churchly information has not kept me from inquiring into the spirit of this great nation whose present stage of development reminds one of conditions which obtained a generation ago in the United States. The railroad journey by itself makes a profound impression upon the traveler. I left Toronto on the Canadian Pacific at nine o'clock at night for Winnipeg. After a little more than one hundred miles we were in a land of brush and rock, snow-covered at this season, and we continued for more than a thousand miles of virtually uninhabited country, stopping only at a way station now and then to water or change the engine. It seemed more like an ocean voyage than a railway trip. Not a single town of consequence met our eyes until at midnight of the second night out we drew into Port Arthur and Fort William, on the northwest coast of Lake Superior. Here were twin cities with a population of some 20,000 each, through which nearly all the grain har-

vested in western Canada passes on its way to Liverpool and all parts of the world. But leaving these twin city oases one plunges again into barren country which continues unrelieved until the train is within perhaps fifty miles of Winnipeg. Then the signs of human presence begin. One sees a road, shortly a wagon and team, then another wagon, a clump of houses, at last an automobile; and swiftly one becomes aware that the train is rushing into the midst of a great modern metropolis of a quarter of a million people. Winnipeg is the gateway of western Canada. Its broad streets, tall buildings, vast railroad yards and prosperous looking homes, register the vast development of agricultural resources in the far-stretching west. From that point on I was reminded of my travels through Kansas and Nebraska thirty years ago, except that I had to visualize wheat fields where I then saw chiefly corn. It is only by taking this journey that one can fully grasp the important fact that Canada is divided into the old Canada and the new, the old extending from Quebec and the maritime provinces to Windsor, the new from Winnipeg to Vancouver, and that between the new and the old there stretches a vast uncultivated territory more than 1,000 miles in extent east and west, and I have no idea how far north and south. This little lesson in geography has its bearings upon the church union question, as well as upon every aspect of the national life. For Canada is determined to bind together the two geographical sections of her national existence by other means than mere bands of steel. The earlier phase of the union movement, originating as it did in the western provinces, threatened at one time to break the denominational connection between the churches of the east and the west. The nationwide merger of the three denominations most vitally concerned was partly an expression of the national purpose to maintain the spiritual and cultural integrity of the dominion as a whole.

A Tour of Inquiry

But I must not discuss such things here. I only wish to trace the way that I have come. My letter of two weeks ago was written from Montreal, where I began my journey. From there I went to Ottawa, the capital city of the dominion. A large general meeting had been arranged for the luncheon hour which I addressed on America's peace policy. This was followed by a leisurely and informal conference with the ministers of the

(Continued on next page)

churches of England, of which, indeed, he was the creator. When the war broke out he secured, through Mr. Lloyd George, the right of free churchmen in the army to have chaplains drawn from the free church ministry, and organized the United navy and army board, through which the free church chaplains were nominated and appointed. When Mr. Lloyd George became prime minister, Dr. Shakespeare exerted his power to bring the free churches wholly over to Mr. Lloyd George's banner, and he was indefatigable in devising means to that end. After the war Dr. Shakespeare threw himself with whole-souled enthusiasm into the cause of Christian reunion.

Many New Speakers at Coming Disciples Convention

At the international convention of Dis-

ciples, to be held at Columbus, O., April 17-22, the convention theme is "The World—and the Way Forward." Of the 50 speakers scheduled, we are advised, more than 30 have never before appeared before an international convention. Moreover, the program committee has sought to draw speakers from various groups of thought in the brotherhood.

An Opportunity for Investment

It is announced that a genuine Cranach portrait of Martin Luther has been sent from Germany to the United States in the expectation that some wealthy Lutheran can be interested in its purchase. A committee of German experts, composed of Dr. Friedlaender, Boerner, and Uhl, declares it to be the original of a

picture painted by Lucas Cranach in 1546, and estimates its value at \$30,000.

Plan to Make Shrine of Livingstone's Birthplace

A movement to acquire the birthplace of David Livingstone on the banks of the Clyde at Blantyre, not far from Glasgow, and to make it a shrine and center of missionary education and inspiration has been organized in Scotland, and is spreading throughout the Christian world. Near the early home of Livingstone there still stands the school where he received the rudiments of education and the cotton mill where at ten he went to work.

And Now the Catholics Have A Literary Guild

A Catholic literary guild of America has been organized to select for communicants of the church in this country the books they should read and those they should leave unread, according to an announcement from Father Francis X. Talbot, literary editor of the Catholic magazine "America." He further declares that much of the work of the parochial schools is being nullified by the "pagan" literature which graduates read. Seven editors and authors of national prominence are to comprise the board of editors of the new guild.

Week of Spiritual Education In Latvia

Early in March a "week of spiritual education" was featured in Latvia,—corresponding somewhat to the religious emphasis week being conducted in some American cities. The week in Latvia was promoted by the Y. M. C. A. The first experiment was made in 1927, and it was such a success that it was tried again in 1928. The chairman of the special committee is the Lutheran pastor of the Cathedral church in Riga, who is also the president of the Y. M. C. A. The Lutherans constitute a vast majority of the population of Latvia. There are, however, important German and Russian elements.

Jews and Protestants Join in Dedicating Chattanooga Temple

Barriers of sect and creed were laid aside in the worship of a common God in the community services at Chattanooga celebrating the dedication of the Julius and Bertha Ochs memorial temple and temple center, March 24. Rabbi Harry W. Ettelson, of Memphis, Tenn., Rabbi Samuel R. Shillman, of Mizpah congregation, Rev. Dr. Thomas S. McCallie, city chaplain and a Presbyterian, and Bishop Wilbur P. Thirkield, Methodist, found but one answer to the query inscribed on the facade of the beautiful temple, "Have we not all one Father? Hath not one God created us?" Chattanooga's mayor, in a brief address, brought greetings from Chattanooga's citizenship.

United Lutherans Complete Four Million Pension Fund

The United Lutheran church has just completed the raising of its four million dollar pension fund. Here is other good news: the last issue of the Lutheran reports the dedication of four United Lutheran churches, built at a cost of \$715,000. They

EDITORIAL CORRESPONDENCE

(Continued from preceding page)

United church. I was much impressed with the spirit of good fellowship expressed in the relations of these ministers. At Ottawa and at Saskatoon the preachers were alike in this respect. They enjoyed taking witty shots at one another, and particularly as between former Methodists and former Presbyterians. This play of humor upon the old denominational conceits made clear to me how deep and how real the union is. All such chaffing presupposes a deeper stratum of common conviction and trustful fellowship. If it were not so, men would deal in a more stiffly polite fashion with one another. In Toronto I tarried five days. I was kept on the run from one appointment to another. Dr. Richard Roberts was my guide and sponsor. Nearly every meeting had to be broken up by his arising to say that another group was awaiting us at such and such a place. On a week night I spoke at his church, Sherbourne street, on "Proposed Roads to World Peace," preached Sunday morning at St. Paul's United church, of which Rev. Harold Young is minister, and on Sunday evening at Bloor street church, of which Dr. George C. Pidgeon is minister. Dr. Pidgeon was the first moderator of the United Church of Canada and by common consent holds a unique place among the leaders and statesmen of the new church. I must not recount here the meetings with ministers, business men, college and university groups, students and denominational representatives which filled my days in Toronto. The same thing on a less extensive scale was repeated in Winnipeg, where I attended the United college chapel service, the Rotary club and a dinner of about sixty clergymen in a space of three and a half hours—talking a good portion of that time myself! No wonder I am enthusiastic! At Brandon, a city of about 15,000 people, the four United churches got up a dinner. Three hundred persons sat down to it. The same thing was done at Saskatoon last night. In the latter city Dr. Edmund H. Oliver, president of the United theological college located there, gave a masterly review of the long approach to union. He threw a flood of light upon the 25 years of growth of

church unity upon these western plains. Today I am in Regina where I am to preach twice on Sunday and speak to three groups on Monday, the last being a public meeting at night in Knox church for a consideration of the Kellogg-Briand correspondence on the renunciation of war.

* * *

Canada's Interest in World Peace

I am much impressed with the Canadian interest in international questions. Even in this far west there is a keenness of interest far in excess of that which obtains in America's west. This is of course explained by Canada's membership in the British empire, through which the problems of Europe are felt to be Canadian problems in a sense in which America does not regard them as American problems. It comes with something of surprise to have an American among them declaring that the United States actually has a peace policy! Peace and the league of nations have come to be regarded here as identical ideals, and the assumption has been established that because we are not in the league we therefore have no national interest in world peace. Our big navy proposal—now, happily, defeated—and our Nicaraguan campaign have confirmed in many minds here the belief that America intends to "go it alone," looking carefully after her own military preeminence. But it is not difficult to dislodge this misunderstanding. Particularly fortunate is it that the Coolidge-Kellogg proposal to outlaw war is at last meeting with understanding. Particularly fortunate is it that the Kellogg-Kellogg proposal to outlaw war is at last meeting with understanding in Europe. M. Briand's change of front as disclosed in the French reply contained in today's dispatches in the Regina papers will furnish additional feathers for my arrows tomorrow night, and will be read, I dare to believe, with better understanding in those cities where I have previously had the privilege of presenting America's case. We are surely at the turning point in this race of peace against universal catastrophe. My hope is that the new attitude of M. Briand—in which he no doubt reflects Great Britain as well—will result in the calling of a world conference to consider the Kellogg-Briand thesis. If that comes to pass Mars will face his judgment day!

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are: St. Luke's, Reading, Pa., \$225,000; St. Stephen's, Wilmington, Del., \$150,000; Bethany, Baltimore, Md., \$65,000; Memorial Lutheran, Harrisburg, Pa., \$285,000. Several weeks ago, the Lutheran reported the dedication of a United Lutheran church at York, Pa., erected at a cost of \$300,000.

Pres. L. H. Murlin Accepts Berlin Pastorate

The acceptance of the pastorate of the American church in Berlin by President L. H. Murlin, retiring leader at DePauw university, has recently been announced. Dr. Murlin was acting pastor of this church in 1908-9, previous to his appointment to the presidency of Boston university.

University of Chicago Spring Preachers

Already this month, Rabbi Stephen S. Wise and Dean Charles R. Brown have served as April preachers at the University of Chicago. Rev. Justin Wroe Nixon, of First Presbyterian church, Rochester, N. Y., will speak April 15, and Dr. Robert Freeman, of Pasadena Presbyterian

church on April 22. In May Prof. Willard L. Sperry, of Andover theological seminary, and Prof. Hugh Black, of Union theological seminary, will be the preachers, each speaking on two Sundays. Bishop Francis J. McConnell, of Pittsburgh, will be the first speaker in June.

Death of "The Oldest Minister in the World"

Dr. Edward S. Best, "the oldest minister in the world," died at Malden, Mass., March 16, aged 104. Dr. Best was born in Ireland. His ministry began in Liverpool 80 years ago. He came to this country with William Butler, father of Methodist India missions and joined the New England conference in 1851.

J. Pierpont Morgan to Furnish Funds for Publication of Revised Prayer Book

In a pamphlet announcing the coming general convention of the Episcopal church, to be held in Washington, Bishop Slatery has an article on the revised prayer book of the American church. He expresses the hope and conviction that the work will be completed at the convention so that the new standard prayer book

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National Conference of Social Work to Meet in Memphis

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The annual meeting of the national conference of social work will be held in Memphis, May 2-9. The conference was held in that city in 1914, being then known as the national conference of charities and corrections. The attendance this year will be double that of the earlier meeting, it is predicted.

New York Church Makes Offering For Suffering Miners

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Third avenue Methodist church, Water-viet, N. Y., of which Rev. Frank W. Vogell is pastor, after listening to a description of the sufferings of the miners' families in the soft coal fields by the pastor at a regular service, took up a collection of \$40 as a contribution and filled a number of barrels with clothing for the families. This is a working class congregation for the most part.

A Three Hour Good Friday Broadcast in Chicago

Probably for the first time in broadcasting history, a Good Friday three-hour service was broadcast this year. This was done from the pulpit of Grace Methodist church, Chicago, with Dr. Copeland Smith at the microphone. The broadcasting hours were, of course, from noon till 3 o'clock. Dr. Copeland Smith was assisted by several well-known preachers and soloists. Station WCFL was the broadcasting station used. Dr. Copeland Smith is becoming widely known as the "Question box preacher" who broadcasts answers to questions on religion, morals and domestic problems from Station WGN every Sunday afternoon, in addition to his radio ministry through station WCFL from his own pulpit every Sunday morning and each week day.

Rev. E. Tallmadge Root at Ford Hall, Next Week

Rev. E. Tallmadge Root, staff correspondent for The Christian Century, will speak at Ford hall, Boston, April 15, on "Who Are the Real Heretics?" Henry Goddard Leach, editor of the "Forum," will also speak, his subject being "Are We Americans Intolerant?"

Catholics Gain in United States

The total number of Catholics in this country is 19,689,049, according to the official Catholic directory just issued. This represents a gain of 205,753 over the total reported for last year.

Presbyterians Grant Catholics Use of Church

When St. Joseph's Catholic church, Mountain View, Cal., was destroyed by fire last month, the pastors of the local Adventist and Presbyterian churches immediately offered their respective churches for the celebration of mass by the Catholic congregation. The offer of the Presbyterian pastor was accepted. While mass was being celebrated in the assembly room of the church, Presbyterian

services were being conducted in another part of the building.

Half-Million Y for University Of Pennsylvania

The new half-million dollar building of the Y. M. C. A. of the University of Pennsylvania, was dedicated March 22, with a special address by Dr. S. Parkes Cadman. The new building is the outcome of an experiment of a unique character in college evangelical work. Instead of entrusting the work to a student Y, the Christian association combined interdenominational activities and provided a united church work under the auspices of clergymen of leading communions. The

new building to house the association was erected from the gifts of students and faculty of the university, alumni and over 4,000 friends in the churches of Philadelphia and the vicinity.

Easter Dawn Service at Dayton, O.

An Easter dawn service was featured at Dayton, O., the mayor of the city having appointed Rev. C. M. Smail, of Central Church of Christ, president of the local ministerial association, to have charge of the service, which was held on Victory hill, near the city. A searchlight was turned upon a cross that had been erected. Amplifiers were used so that

When the Bishop hit the Sawdust Trail—

They were holding the "Sunshine Hour" meeting at Long Beach, the famous Methodist camp-meeting site on the Jersey coast. Bishop Bonafede was there, recuperating from a nervous breakdown. And the bishop was in torment.

"There was an 'altar call' for those who wanted what the leader called 'a closer walk with God,'" the Bishop said, in telling his old college chum, Peter Middleton, about it. "After a minute or two I went up with the others, and the leader, as soon as he recognized me, greeted me as you would expect him to. Forty people were kneeling there, and he asked me to say a few words to them."

"I stood up and said I wasn't the man they thought me to be. I told something of what I have told you about myself, though I couldn't get my own consent to put it quite so badly. But I laid it on as thick as I dared, in a place like that. And..."

What did the leader of the holiness meeting say to the Bishop who came confessing sin? What would a church do with a penitent Bishop anyway? That is only one of the searching probes in the vitals of a great church's life which makes so significant the publication of

SHODDY—A Novel

By Dan Brummitt

Already, as word travels about, it is getting to be understood that here is one of the important novels of the year. It is being greeted as a story of unusual merit by those whose interest is simply in the discovery of good stories. It is being pondered with great seriousness by those who are concerned for the spiritual welfare of American churches.

Men who know American church life intimately say that this novel probably tells more about the real conditions that lie at the heart of organized American Christianity today than all the surveys, all the questionnaires, all the ponderous and pontifical "studies" that have been published in the last ten years. Here, they say, are the real facts, put so that any human being can grasp them.

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all the 10,000 assembled persons, from the combined churches of Dayton, might hear the messages.

Conference on Religion and Open-Mindedness at Columbia

A conference for leaders in religious education, held in connection with the national conference on education, at Teachers college, Columbia university, April 11, had as its general theme "Religion and Open-Mindedness." Among the speakers were Rev. W. P. Shriver, Prof. Hugh Hartshorne and Rabbi Solomon Fineberg.

Bishop Freeman Delivers Beecher Lectures

Episcopal Bishop James E. Freeman, of Washington, will deliver the Lyman Beecher lectures on preaching at Yale divinity school, April 16-18, during convocation week. Other lecturers at this season are as follows: Rev. H. R. Mackintosh, professor in New college, Edinburgh, who will deliver the Nathaniel W. Taylor lectures on theology; Rev. Robert E. Chandler, alumni lecturer; Prof. Shirley W. Case; and the new professor of homiletics at Yale, Dr. Halford E. Luccock. Rev. Raymond C. Brooks, of Claremont, Cal., will be the convocation preacher.

Robert R. Moton, Negro Leader, Addresses Woman's Missionary Council

Dr. Robert R. Moton, principal of Tuskegee institute, in an address before the recent annual meeting at Nashville of the Woman's missionary council, declared that "the greatest service anyone can render the south is to convince both races that the cooperation of black and white in the development of all the possibilities of our section will do more for the advancement of the best interests not only of this section but of the whole nation than all the prejudice and all the discrimination that has ever been devised. The results in economic benefits alone would do more than justify any effort and sacrifice that might be involved." "We would then," predicted Dr. Moton, "have a southland that would far surpass any of its glories of the past, where both races would realize their highest hopes without loss or detriment to either."

A Conference on Leadership Training at Columbia

A statewide conference on leadership training in religious education will be held at Earle hall, Columbia university, April 26, 27. The conference is under the auspices of the New York state Sunday school association and the International council of religious education. Problems will be discussed which have to do with the curriculum of training; methods in leadership training; the leadership of training; and organization and administration in leadership training. The discussion leaders will be Dr. H. Shelton Smith, superintendent of leadership training for the International council and the directors of leadership training for the national boards of the Baptist, Congregational and Methodist churches.

Interracial Conference at Greensboro, N. C.

Among the speakers at the second interracial conference held in the south un-

der the auspices of the American Friends service commission at Greensboro, N. C., March 9, 10, were Rachel D. DuBois; Dr. David Jones; Dr. W. C. Jackson; Mr. Lawrence A. Oxley, director of Negro welfare work in the state; and Mr. N. C. Newbold, director of the state department of education. Mr. Newbold stated that there are now 700 Rosenwald schools, toward which the Negroes themselves have given nearly \$400,000, Mr. Julius Rosenwald contributing \$600,000, and more than two million being appropriated from general taxes.

Orange, N. J. Church Sells Lot, Costing \$400, for \$300,000

First Presbyterian church, Orange, N. J., lost its building by fire a year ago, and has sold the lot—which was purchased in 1812 for \$400—for commercial purposes for \$300,000. The congregation is erecting a fine new structure on a commanding site two blocks from the old location, worshipping temporarily in the local high school building.

Evansville College Inaugurates New President

Rev. Earl E. Harper was inaugurated as the new president of Evansville college, at Evansville, Ind., March 22. This school earlier had its location at Moores Hill, Ind. The outstanding personality on the campus during inauguration proceedings was Bishop W. F. Anderson, who was a prime mover in the relocation of the

school and the first president of the board of trustees. He gave an address on "A Constructive Ideal of Education."

Religious Education Leaders Elected for New Year

At the recent convention of the Religious Education association, held in Philadelphia, the following officers were elected for next year: President, Prof. William Adams Brown of Union theological seminary; vice-president, Dr. Adelaide T. Case of Teachers college, New York city; and recording secretary, Prof. William D. Schermerhorn of Garrett Biblical institute.

Ohio Protestant Executives Meet at Columbus This Month

Supplementing the state "comity conference" held in 1921, early in the career of the Ohio council of churches, a second gathering of state and district executives of the protestant denominations will be held in Columbus April 16, 17. The 1921 conference adopted the widely known Ohio principles of comity, which maintain that every community of 500 people should have a resident minister, and that a community of 1,000 population or less is best served by a single protestant church, with resident pastoral leadership. The principles advocate consolidation of competing churches as a means of achieving these ideals. The 1928 conference will review progress made in putting these principles into practice and will try to reach an agreement among the denominational lead-

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THE INTER-CHURCH HYMNAL

This hymnal will have the usual features of standard hymnals and a new department, "Aids to Devotion and Social Service" edited by the Rev. Albert W. Palmer, D. D., author of "The New Christian Epic."

Katharine Howard Ward, Musical Editor, was for twenty-three years organist and choir director First M. E. Church, Evanston, and for twelve years of same period organist Sunday Evening Club, Orchestra Hall, Chicago.

This is a Hymnal compiled in co-operation with those who sing the hymns

The *Inter-Church Hymnal* marks a new departure in compiling. The voice of the church is to be heard in selecting the hymns. The plan has been tested from coast to coast and endorsed by prominent ministers and musicians, many of whom have responded from leading churches in Boston, New York, Cleveland, Chicago, Los Angeles and other cities.

Reports already received leave no room for doubt that all essential hymns that churches love to sing and repeat, may be compiled in a single volume of medium size, provided the unused hymns are omitted.

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ers as to definite procedure to be employed by the council of churches in promoting church consolidation. Ohio now has 50 communities in which churches have been

merged. Ohio has gone farther than any other state in America in consolidating its churches. In carrying out this program, however, the comity committee of the

council has encountered problems which it feels create a need for further counsel from the denominational executives, and it has formulated the questions for consideration at the coming conference. Here are a few of them: "What should be the relationship of the denominational official to the consolidated church?" "What should be the relationship of the Ohio council of churches to the consolidated church?" "Is it possible for a pastor of a consolidated church to maintain normal relationship with and standing in his denomination?" "What should be the attitude of the denominational official whose local church is involved in the proposed consolidation?" "How can the denominational official assist in consummating the consolidation of churches in an over-churched community?"

Special Correspondence from Canada

Toronto, March 21.

CANADIANS have watched with interest and sympathy the resistance to the project for building a very extensive American navy. The success, however partial, of this resistance is viewed as a tribute to the power of the Christian people in the United States. The failure of the Geneva conference on disarmament awakened grave uneasiness which was only partly dispelled by the statement of the British admiralty that the British government would not build in competition with the United States should the latter proceed with the proposals for a greatly enhanced naval power. But the growth of informed criticism on this side of the Atlantic was needed to make effective similar movements in public opinion which had elicited the official British repudiation of competitive naval armaments. For the moment the air seems clearer. But we do not forget that behind the breaking clouds there was revealed for a moment grave possibilities of clash which no Canadian can contemplate without a shudder. All the more satisfactory is it to discover that on both sides of the Atlantic there are groups sufficiently powerful to thwart dangerous and provocative naval experiments.

Disarming The Mind

The far-seeing citizen hails every effort to cultivate a mental attitude of fairness to the other side of a debate. And a capital instance of chivalrous interpretation was provided by a recent incident in the Canadian commons. Considerable feeling has been aroused by the persistent repetition in our press of references to the "Chicago water steal." The diversion of water for the Chicago drainage canal has been generally held to be a violation of the treaty determining the relative rights of Canada and the United States in the waters of the great lakes and of the waterways. Just now the whole question is prominently in the people's mind by reason of the debate on the proposed great waterway for large ships from the sea to the head of the great lakes. For some cause or other there has been during recent years a serious lowering of the level of the lower lakes and many have assumed this to be due to the Chicago diversion. All the more creditable was it therefore to Mr. C. A. Cahan, K. C., of Montreal, that he should rise in his place in the house of commons to present to the parliament the American view of the case. With great clearness he presented the view adopted by Mr. Charles E. Hughes in his recent report on the whole matter. According to this report the waters of Lake Michigan were by consent excluded from all mention in the original treaty governing the rights of diversion of waters; but while no explicit mention was made the Canadians were accorded the

right to take a quantity of water at Niagara far larger than would have been approved but for the situation at Chicago. Whatever the merits of this dispute may be, it is worthy of note that a leading conservative statesman should run the risk of unpopularity by presenting the American view of the matter. This is the time to arrest the growth of ill feeling.

* * *

Our Big Sister

Not less vital in its interest for Canadians was the conference at Havana. It reveals to us a conception of American policy on this continent which is not entirely comforting. The rejection of every effort to elicit a declaration that the greatest American power would claim no right of intervention in the domestic affairs of a neighbor people, naturally invites serious reflection on the part of the neighbors. No one dreams that the policy adopted in

(Continued on page 390)

National Radio Makes Announcement of Interest to Choir Singers

The Atwater Kent foundation, in announcing for 1928 its second National Radio audition, hopes the contest will be received by church choir singers with the same degree of enthusiasm and interest with which church singers entered the countrywide singing contest last year. The foundation has been widely commended for providing an opportunity for

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are said to have no church. Some of these are passing your church every day. Do they find anything that touches a responsive chord?

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If you missed the first broadcast, tune in on Tuesday evening, April 17, for the start of the second

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promising church singers to prepare themselves for professional careers. And the undertaking now being launched for a second time, it is felt, will again be widely appreciated by church singers, a large number of whom, as amateurs between 13 and 25, come within the conditions for eligibility laid down in the contest. More than 250 rewards, including \$17,500 in cash, free musical conservatory scholarships, ten round trips to Washington, D. C., and New York city, and 120 medals have been posted by the foundation for winning participants in the 1928 contest. The audition will be conducted this year from national headquarters, which have been established in Washington, D. C. Ten finalists who will sing in the national contest in New York next December, will be chosen—two each—from each of the five districts into which the country as a whole has been divided.

Hindu Philosopher Answers Mayo Charges in Chicago Lecture

Dhan Gopal Mukerji, brilliant Hindu philosopher, author and lecturer, delivered an address at the Chicago forum, April 1, in which he answered the charges made by Katherine Mayo in her sensational book, "Mother India." Mr. Mukerji has lectured at Oxford and other university centers of England and the United States. He is the author of a dozen books.

Roumanian Baptists May Receive Liberty

A cablegram from the secretary of foreign affairs at Bukarest advises that the Roumanian cabinet has voted to restore to the Baptists of Transylvania the legal rights they enjoyed before their country was transferred from Hungary to Roumania by the treaty of Versailles. There are about 35,000 Baptists in Roumania.

No Return to the "Good Old Days" Wanted, Declares Methodist Leader

Dr. W. E. J. Gratz, editor of the Epworth Herald, addressed the New Jersey Methodist conference March 11, and made the statement that members of the church who prayed for a return of the "good old days" would be sorry if their prayers were answered. "The truth is," he continued, "the world is only coming to a decent beginning. It is early in the morning by the world's clock. The challenge of the early morning is to join the task of building up on the debris of a wrecked world a better and more beautiful one."

Brazil Anglo-American Church Calls Cleveland Man as Pastor

The Anglo-American church in Rio de Janeiro, Brazil, has extended a unanimous call to Rev. W. F. Dickens-Lewis, who has served the Cleveland Heights, O., Presbyterian church for 10 years. The Anglo-American church has a constituency composed of 17 denominations, from the United States, Canada, England, Scotland and Wales. A new building will be dedicated in October.

Professor Receives \$100 Prize for Statement as to Church's Chief Need

On the "Australian ballot" recently sent out by the Northwestern Advocate, in addition to several "yes and no" questions as to the church policy of the Methodist church, this question was asked also:

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"What one proposal would you suggest, whose adoption would materially assist the church more completely to justify its

existence and its constantly enlarging activities, and to carry on its divinely appointed labors?" A prize of \$100 was of-

British Table Talk

London, March 20.

THE BISHOPS have published the changes which they have approved in the revised prayer book. One serious result has followed at once. Dr. Frere, the one outstanding Anglo-catholic on the bench of bishops, and a most learned scholar, has withdrawn his support of the revision. He has hitherto supported it as a way to order, but he had to admit that the new changes were contrary to his principles. In other words, by their attempts to meet the criticisms of the protestants the bishops have lost the support of the most powerful Anglo-catholic in their ranks; and of course Dr. Frere will not be left alone in his opposition to the revised revision. The Anglo-catholic congress immediately issued the following comment:

"Anglo-catholics as a whole will breathe a sigh of relief at the lead given by the bishop of Truro. There will now be few ready to exchange their catholic heritage in the English church for a pottage, however succulent. The cry of spiritual authority against temporal power has misled many; there is no authority so dangerous as ecclesiastical authority, if uncurbed and refusing to recognize anything superior to itself. So long as catholics consent, tradition and custom are outraged by the proposals of the bishops, the appeal to Anglo-catholics for support has no more weight than if it came from the imams of Arabia groaning under the domination of Ibn Saud." There is a danger now of almost complete confusion. The evangelicals, though the bishops have gone a long way to meet them, are unreconciled. The catholics are ready to tear up the compromise as it has now been modified against their judgment. Possibly the church assembly will turn the new proposals down or adjourn the whole matter. If so there is nothing before the Church of England but a state of disorder. Or again the middle party, which uses no adjectives, may say, "Since this revision displeases both evangelicals and catholics, it is probably the best arrangement under the circumstances. We will accept it."

Becoming Acquainted with Mr. Im Thurn

Till this morning, March 20, such is my shameful confession, I had never heard the name of Mr. Im Thurn. But he it was who secured possession of the famous Zinovieff letter from a man in touch with the communist party and sent it by means of an intermediary to the Daily Mail. So he too has his place in our political history. If only it could have been arranged that he should tell the world of this before, much time might have been saved. We have had all manner of romances and intrigues woven round this famous letter. Civil servants have been suspected; political wirepullers have been seen by our imaginative writers stealing with the famous manuscript into the office of the

Daily Mail. But no one suspected Mr. Im Thurn, a highly respected citizen, who belongs to no party but confesses to a hot indignation against bolsheviks. If only we could have known this before! There are still mysteries about the use of that letter. But for the most part the letter from the respected city man, which Mr. Baldwin read in the house, has ushered out of practical politics the Zinovieff affair. At the same time it will always remain a historical fact that the publication of the famous letter at the time had its part in the return to office of Mr. Baldwin and his party and so far modified the course of history. And many who do not belong to the labor party will admit that the letter was most unfairly used to tar all labor with the communist brush.

The Totalisator

The bill to legalize the totalisator passed its second reading last week by a very small majority, so small that it is doubtful whether the bill will survive to the end. It has still the committee stage and the third reading and the lords to pass. Much is made of the help this ingenious method will give to horse-breeding; Newmarket, the chief center of racing, is said to be in favor of the change, and well it might be! On the other hand those who have studied the evils of gambling in the present day, and desire to fight against it, are convinced that the totalisator will make gambling easier and more popular, and they are against it. The dean of Durham, who is always ready to intervene in public controversies, has pronounced in favor of the change. He and others take up the position that we must recognize the fact of gambling, and attempt to regulate the agencies of gambling in the public interest. On the other hand those who deal with youth dread the introduction of a method which will make it appear as though gambling were an accepted custom in the state.

And So Forth

The little book of Dr. Nairne on "The Life Eternal" is most welcome. It is brief in point of length, but profound in its teaching upon the fourth gospel. That, he declares, is a book not of age but of youth. . . . England as distinct from Scotland, Ireland and Wales, has won the Rugby football championship. Last Saturday in the presence of the king and 60,000 of his subjects England beat Scotland. The English captain, Cove-Smith, is a man who speaks sometimes in Sunday afternoon meetings, and is ready to confess his strong Christian faith. . . . The centenary of Ibsen's birth is being celebrated this week. It was fitting that Mr. G. Bernard Shaw should lecture on him; once upon a time Shaw bore the reproach which fell on the friends of Ibsen. He declares that what Ibsen did was to lead his readers to change their minds; the revolution that he brought about in our theater is so complete that few are aware of it.

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EUROPE

ferred for the best reply. Here is the winner, submitted by Prof. Edwin Lewis, of Drew university: "Since the church will go only as fast as it is led, we need better ministerial leadership. Make college graduation the basis of admission to conference. Give the candidate three years of specialized theological training at the expense of the church. As this will mean

fewer candidates, meet the loss by federations and by reviving the circuit system. The automobile abolishes distances. Better one strong leader of three scattered churches than a weak leader in each. Under this better-informed leadership the church would gradually acquire a clearer consciousness of its task, and a better technique in accomplishing it."

Episcopal Church Congress at Providence This Month

The church congress of the Episcopal fellowship will be held at Providence, R. I., April 17-20. Among the subjects scheduled for discussion are: "Is the Episcopal Church a Help or Hindrance to Christian Unity?" "Christian Training for Marriage," "Prohibition, Is It a National Ben-

efit?" "Is the Growing Centralization of the Church Helping or Hurting Parish Life?" "What Do We Mean by the Divinity of Jesus?" "Wise and Unwise Methods of Personal Evangelism," and "How May Our Services Be Made of More Spiritual Value?"

Honor Hungarian Lutherans

In connection with the week of Kossuth celebrations in New York city, which reached its climax March 15 with the unveiling of a heroic statue on Riverside drive of Louis Kossuth, Hungarian Lutheran patriot who was befriended by Americans in 1851 after the failure of his revolution, a new religious movement was begun among the Hungarian Lutherans

Special Correspondence from Nashville

Nashville, Tenn., March 31.

SOME two years ago a rather informal conference of the faculties of the theological seminaries of the southern states was organized. Its second meeting, with the school of religion of Vanderbilt university acting as

Seminarians host, has just been held. On Confer

participating, but not all of them were represented in the meeting. Those in attendance were Dr. W. O. Carver, of the Southern Baptist seminary, Louisville, Dr. Franklin N. Parker, of the Candler school of theology, Atlanta; Dr. W. H. DuBose, of the theological school of the University of the South, Sewanee; Dr. E. D. Soper, of the school of religion of Duke university, Durham; Mr. O. R. Magill, general secretary of the Y. M. C. A. in the southeastern states, and the dean and faculty members of the Vanderbilt school of religion. Though the group was a small one the discussions took a wide range, touching upon objective, courses of study, points of emphasis, student body, entrance and graduate requirements, etc. The waning hold of language study, in both college and seminary, was found to be a universal phenomenon, the meaning of which is not yet altogether clear. The preference of students for graduate academic as over against seminary degrees was also agreed upon as general. This and the seeming ineffectiveness, from the practical angle, of the technical theological training, were frankly faced. The listener could not fail to be impressed by the fair-minded and open attitude of these men. At the same time the community of interests and of ideals was manifest, and it was good to feel once more the essential insignificance, in the presence of a great common task, of denominational lines. The conference will hold other meetings.

Bishop Hughes In Nashville

Vanderbilt university is this year drawing on the Methodist church. Dr. Ralph W. Sockman, pastor of the Madison avenue church, New York, is to be the commencement preacher. This past week, concluding last night, Bishop Edwin Holt Hughes, of the Chicago area, has been delivering the Cole lectures.

This lectureship, founded nearly 40 years ago, brings annually to the university a distinguished minister or scholar for a week's discussion of some theme related to the Christian religion. The lectures are later published as the property of the university. Last year Dr. Charles W. Gilkey, also of Chicago, after delighting his hearers produced a volume which bids fair to rank among the best sellers. And one of the last public services of the lamented Dr. Cornelius Woolfkin, of New York city, was to fill an engagement for this course of lectures, delayed for several months by the illness that was later to prove fatal. Few that heard him, or that may now read the lectures, will forget the warmth and genuineness of his parting message. The theme of Bishop Hughes has been "Christianity and Success." It led him into a definition not so much of Christianity as of "success." His topic might without violence have been transposed into "Christian Success." That he was pointed and effective, at times drastic, in his criticism of the lowering of human ideals goes without saying. Citizens of Nashville as well as the university community attend these lectures, and increasing audiences from day to day listened to the Chicago bishop.

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residing in greater New York. On Sunday, March 11, the first Lutheran service in the Hungarian language in New York city was held at St. Peter's church. This service was in charge of Rev. Stephan Rusza, who was called to New York by the Board of American Missions of the United Lutheran church in America to minister to the more than 100,000 of his fellow countrymen in that city among whom there has hitherto been no Lutheran work. Pastor Rusza came to America from Hungary 23 years ago, since when he has served among his countrymen in Cleveland and Pittsburgh. On Sunday morning, March 18, a second Lutheran service for the Hungarians of the city was held at Holy Trinity church.

Washington, D. C., to Have Many Church Shrines

The capital city of the United States bids fair to become a city of beautiful churches as well as the political center of the nation. For a decade the Episcopalians have been building their great cathedral. The Roman Catholics have almost completed the crypt of their shrine in honor of the Immaculate Conception. The Methodists, the Baptists, the Swedenborgians, the Unitarians and the Seventh-Day Adventists have already erected their national memorials. The Congregational-

CANADIAN CORRESPONDENCE

(Continued from page 485)

relation to the central and southern peoples would be extended to the northern neighbor, yet we still remember the successful threat by which President Roosevelt determined the verdict of a tribunal professedly judicial concerning our Alaskan boundary. On the other hand, outstanding questions must be settled somehow and some time and unless we are to have war—a war which would throw no light on the merits of the dispute—settlement must be made even if it be by threat of force, unless the judges decide for the stronger power. Many Canadians realize the danger to our own national life by the sheer weight of American capitalization in Canadian industries, and in at least one of our larger provinces strong combinations have been brought into being to thwart the enterprises looking to American control of Canadian industries. Those who contemplate the entrance of the Canadian dominion into the Pan-American conference find it necessary to watch every development in that conference lest we become entangled with a yoke of bondage.

And So Forth

The first parliamentary session in which the new conservative leader, the Hon. R. B. Bennett, K. C., has occupied his position has been marked by great courtesy and a certain lessening of the bitterness which has been evident in recent years. Yet Mr. Bennett has shown no lack of able criticism and vigorous debating. His speech on the budget encouraged his followers by its exhibition of effective fighting ability. But through the country, in parliament and out of it, his whole bearing and the tone of his speeches have been such as to command respect, admiration and confidence.

ERNEST THOMAS.

ists are seeking a site for a downtown church that will have a national character. The Disciples of Christ have purchased a fine site for a church that is to combine both beauty and practical service. The Lutherans have begun a movement to make their most important local church a national center, and recently the general assembly of the Presbyterian church announced its project for a five-million-dollar edifice at Washington.

Toronto Prepares for Baptist World Congress

It is predicted that 4,000 delegates from the southern United States will attend the Baptist world congress this summer, at Toronto, and 3,000 from the northern convention. There will be a thousand Baptists from Canada and about 700 from overseas, according to estimates. The tercentenary of John Bunyan will be observed during the congress.

BOOKS RECEIVED

Bahá 'U'llah and the New Era, by J. E. Eastmont. Bahá Publishing Committee, \$1.00.
His Last Week, by J. W. G. Ward. Doubleday Doran, \$1.75.
Putting the Church on a Full Time Basis, by A. W. Beaven. Doubleday Doran, \$2.00.
The Religious Development of Adolescence, by Oscar Kupyk. Macmillan, \$1.75.
The Bronze Turkey, by Elizabeth Willis. T. Y. Crowell, \$2.00.
China, Where Is It Today—and Why? by Thomas F. Millard. Harcourt Brace, \$2.75.
The Rancho of the Twelve Apostles, by Forbes Heermans. Stratford, \$2.00.
The Second Isaiah, by Charles C. Torrey. Scribner's, \$5.00.
Five Centuries of Religion, vol. II, The Friars and the Dead Weight of Tradition, 1200-1400, by G. G. Coulton. Macmillan.
The Patriot, a Play, by Alfred Neumann, adapted by Ashley Dukes. Boni & Liveright, \$2.00.
The Also Rans: Men Who Missed the Presidency, by Don C. Seitz. Crowell, \$3.50.
Students and the Future of Christian Missions: Report of the Tenth Quadrennial Convention of the Student Volunteer Movement. Edited by Gordon Poteat. Student Volunteer Movement.
Man and the Supernatural, by Evelyn Underhill. Dutton, \$2.00.
Probation for Juveniles and Adults, by Fred R. Johnson. Century, \$2.25.
The Green Murder Case, by S. S. Van Dine. Scribner's, \$2.00.
Ideals That Have Helped Me, by Bishop Francis Wesley Warne. Abingdon, \$75.
Crowell's Dictionary of English Grammar and Handbook of American Usage, by Maurice H. Wesen. Crowell, \$4.50.
The Delight of Great Books, by John Erskine. Bobbs Merrill, \$2.50.
That I May Save Some, by Bishop William Fraser McDowell. Abingdon, \$1.00.
Some Famous Medical Trials, by Leonard A. Parry. Scribner's, \$2.50.
The Republic and the Church, by John A. McCloy, S. J. B. Herder Book Co.
Bible Lamp-lighters for Boys and Girls, by Edward Shillito. Revell, \$1.50.
The Ultimate Epoch and Other Essays, by Arthur John Hubbard. Longmans, \$2.40.
Religious Education, by Theodore Soares. University of Chicago Press, \$2.50.
Abstracts of Theses, Humanistic Series, 1922-1923. University of Chicago Press, \$3.00.
The British Connection with India, by K. T. Paul. Student Christian Movement, London.
The Romance of Leonardo da Vinci, by Desiri Mercikowski, new translation by Bernard Gilbert Guernsey. Modern Library, \$95.
So You're Going to Rome! by Clara E. Laughlin. Houghton, Mifflin, \$3.00.
Folk Tales of Provence, by W. Branch Johnson. Stokes, \$2.00.
The Flute of the Gods, by Marsh Ellis Ryan. Frederick A. Stokes, \$3.00.
Strange Interlude, by Eugene O'Neill. Boni & Liveright, \$2.50.
Asia Reborn, by Marguerite Harrison. Harper, \$4.00.



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Four questions are asked about every book selected for our monthly Book Service recommendation: Is it important? Is it timely? Is it of general interest? Is it of permanent value?

Our April Leaders

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in New Testament Translations

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Religious Thought

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In the religious realm, as in others, there has been during the past 25 years an actual revolution—one in which we still find ourselves. To have brought together within one book, by a man of authority like Dr. Smith, just what this revolution has done to Old Testament interpretation, the study of Jesus, religious education, the history of religions, the psychology of religion, etc.—such an achievement is a notable one. The editor has called upon men like Shailer Mathews, J. M. P. Smith, Shirley J. Case, and Theodore G. Soares to furnish the eleven chapters on the various fields of thought.

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